SEEING AND SHOWING THE UNSEEN: TOWARDS A METHODOLOGY OF UTILIZING COGNITIVE LINGUISTICS IN BIBLICAL PREACHING THAT EMPLOYS METAPHORS AND IMAGES

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ABSTRACT

This thesis suggests ways in which Cognitive Linguistics can be employed in hermeneutics and homiletics to enhance the methodology of using metaphors and images in sermons to convey the meaning of biblical texts in general and biblical metaphors in particular.

Considering the fact that Cognitive Linguistics is a secular and pragmatic science, I begin my study with providing a theological framework for applying it to hermeneutics and homiletics by referring to the idea of God's revelation.

In order to justify using metaphors and images in sermons I show that biblical revelation abounds with images because God revealed himself creating people in his image, that Christ is the perfect image of the Father, and the Holy Spirit conforms us to the image of Christ.

In order to show how Cognitive Linguistics can contribute to preaching, basic assumptions of this theory are presented. Some general heuristic principle for the interpretation of biblical metaphors seen as a part of wider discourse are formulated.

Finally, the thesis shows the practical implications of applying Cognitive Linguistics to preaching which can be seen in the proposed methodology of reworking existing biblical metaphors and creating new metaphors that convey the meaning of biblical texts that might be non-metaphorical. The whole thesis concludes with a practical scheme of developing macro and micro sermon imagery.

DECLARATION

The material being presented for examination is my own work and has not been submitted for an award of this or another HEI except in minor particulars, which are explicitly noted in the body of the thesis. Where research pertaining to the thesis was undertaken collaboratively, the nature and extent of my individual contribution has been made explicit.

14th December, 2018

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Signature Date

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INTRODUCTION

In this thesis, I present a methodology of employing Cognitive Linguistics in preaching that makes use of metaphors and images to convey the meaning of biblical texts with a special emphasis on biblical metaphors. This task is vital since God is unseen and invisible, and the only way preachers can talk about him is because of his self-revelation, which on many occasions takes the form of metaphors and images. Many abstract biblical concepts are presented in the form of concrete images and metaphors. Consequently, preachers as communicators of God's Word are faced with a challenge of seeing the unseen and showing the unseen to others by helping them to see. This research is motivated by a goal of helping preachers to employ Cognitive Linguistics in order to understand biblical metaphors, communicate them to their listeners and create new metaphors that convey the meaning of the biblical text.

1. INTERDISCIPLINARY CHARACTER

This thesis is interdisciplinary because it combines four different areas of study: Cognitive Linguistics that is a secular and pragmatic science, Christian theology that is a normative science, hermeneutics that is a theory and a method of interpretation, and homiletics, which is a theory and a method of communicating biblical texts to the contemporary listeners and belongs to the realm of practical theology. This research is conducted from a broadly understood evangelical perspective in the Western culture. Thus, homiletical scholars referred to in this study represent various currents of an evangelical movement including mainline Protestant churches.

Cognitive Linguistics is also interdisciplinary in its character since generally speaking it 'integrates what is known about the mind with how humans

use language'.[1] Additionally, it needs to be stressed that this term 'does not refer to a single well-articulated theory, but a loose family of models that affirm two key commitments', which are the Generalization Commitment and Cognitive Commitment. [3] The Generalization Commitment seeks to 'locate general principles applicable to all areas of language'.[4] The Cognitive Commitment is based on the assumption that language does not function in isolation, but 'the general principles of linguistic structure should be in accord with what we know about the mind and brain from a range of disciplines'.[5] It means that cognitivists intend to integrate knowledge about language, perception, and conceptualization of the world, neuroscience, and other areas of study into a coherent system to understand how people conceptualize the world and express it in language.[6]

Therefore, this research is interdisciplinary in its character since it requires entering into interaction with theology, hermeneutics, homiletics, and Cognitive Linguistics, which also embraces numerous areas of study.

2. COGNITIVE LINGUISTICS' PERSPECTIVE AND ITS CHALLENGES

As it was stated above, there are two key commitments that help to define the notion of Cognitive Linguistics, but there are also several assumptions that are fundamental in this theory.

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[1] John Sanders, *Theology in the Flesh: How Embodiment and Culture Shape the Way We Think about Truth, Morality, and God* (Minneapolis: Fortress Press, 2016), Amazon Kindle Book, (location 67-68).

[3] Sanders, *Theology in the Flesh*, (location 219-220).

[4] Sanders, *Theology in the Flesh*, (location 220-221).

[5] Sanders, *Theology in the Flesh*, (location 234-235).

[6] In this thesis the term Cognitive Linguistics will be spelled with capital letters because it refers to the group of theories that adhere to commitments presented above as opposed to uncapitalized cognitive linguistics that refers to wider spectrum of cognitive sciences that focus on a broader study of language and its cognitive aspects. See Dirk Geeraerts, 'Introduction: A Rough Guide to Cognitive Linguistics', in *Cognitive Linguistics: Basic Readings*, ed. by Dirk Geeraerts (Berlin, New York: De Gruyter Mouton, 2006), pp. 1–28.

First, cognitivists claim that human mind is embodied and human knowledge is perspectival.[7] Cognitive Linguistics challenges a traditional view of reason as transcendent, universal and disembodied and its proponents insist that there is no such entity as a disembodied mind. Humans are embodied minds and our perception of the world and conceptualization are shaped greatly by our senses and bodily experiences. Thus, the only perspective that is accessible to human beings is limited to their embodied minds.

Second, 'human thought is mostly unconscious' which means that these processes of perception and conceptualization often do not require any intentional mental effort.[8] As opposed to more traditional views of metaphors that perceived them as expressions of artistic talent and conscious efforts, Lakoff and Johnson argue that people use metaphors naturally and often unconsciously. [9] Using the non-invasive recording of event-related brain potentials (ERPs), Seana Coulson proved the fact that metaphors are comprehended in the real-time, which means that humans need the same time to process metaphorical and non-metaphorical language. [10] Metaphorical thought processes taking place in human minds seem to be an unconscious, natural, and ubiquitous part of a human system of cognition.[11]

Third, cognitivists argue that human language is mostly metaphorical in nature since we conceptualize reality by understanding one concept in terms of another. We talk about companies and organizations in terms of plants and living organisms. We conceptualize births as arrivals and deaths as departures, which

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[7] George Lakoff and Mark Johnson, *Philosophy in the Flesh: The Embodied Mind and Its Challenge to Western Thought*, iBook version (New York: Basic Books, 1999), p. 3.
[8] Lakoff and Johnson, *Philosophy in the Flesh*, p. 3.
[9] George Lakoff and Mark Johnson, *Philosophy in the Flesh: The Embodied Mind & Its Challenge to Western Thought* (Basic Books, 1999), p. 21 For a further discussion on differences in views on disembodied and embodied mind, and its influence on perception of morality see George Lakoff, 'How the Body Shapes Thought: Thinking with an All-Too Human Brain', in *The Nature and Limits of Human Understanding*, ed. by Anthony Sanford (New York; London: Bloomsbury T&T Clark, 2003), pp. 49-53.
[10] Seana Coulson, 'Metaphor Comprehension and the Brain', in *The Cambridge Handbook of Metaphor and Thought*, ed. by Raymond Gibbs (New York: Cambridge University Press, 2008), 177–94 (p. 179).
[11] More on metaphorical thinking, creating new categories, and comparison between literal and metaphorical utterances in Sam Glucksberg, 'How Metaphors Create Categories - Quickly', in *The Cambridge Handbook of Metaphor and Thought*, ed. by Raymond Gibbs (New York: Cambridge University Press, 2008), pp. 17–38.

shows that metaphors are not only conceptual in nature, but they are also grounded in human experience. Therefore, metaphorical thinking becomes a dominant way of expressing our abstract thinking and as such it is unavoidable and pervasive in language. Consequently, Lakoff and Johnson argue that abstract concepts 'have a literal core but are extended by metaphors, often by many mutually inconsistent metaphors'.[12] They claim that metaphors make these abstract concepts complete as notions of madness, union, and nurturance complete the concept of love.[13] Thus, metaphors are not simply linguistic phenomena, but they are cognitive in nature, because they embody our experience and understanding of the surrounding reality.

Fourth, even though meaning is encyclopaedic in nature it is 'integrated with other cognitive processes' and 'grounded in usage and experience'.[14] Even though words have their dictionary meanings they also evoke mental and emotional associations, and access knowledge accumulated through learning and experience.

Thus, Cognitive Linguistics views humans holistically and gives insights into their cognitive processes of conceptualizing the world. Within a broad scope of Cognitive Linguistics, in this research I engage with various theories such as conceptual metaphor theory, a theory of categories and prototypes, image schema theory, frame theory, conceptual blending theory, and others.

While applying Cognitive Linguistics to theology, hermeneutics, and preaching, it is necessary to identify both its limitations and advantages. Thus, I want to find out to what extent Cognitive Linguistics contributes to our theological understanding of language and how the key doctrines of Christianity such as revelation, inspiration, and the Incarnation will influence and modify our application of this theory and understanding of its limits. My intention is not only to explain the basic assumptions of Cognitive Linguistics, but to show the implications of perceiving language, even the biblical one, in the context of

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[12] George Lakoff and Mark Johnson, *Metaphors We Live By* (Chicago: University Of Chicago Press, 2003), p. 272.
[13] Lakoff and Johnson, *Metaphors We Live By,* p. 272.
[14] Sanders, *Theology in the Flesh*, (location 316-337).

human conceptualization with a purpose of applying this theory to biblical interpretation and ultimately to preaching.

Speaking of limitations, Cognitive Linguistics as a secular and pragmatic science is anthropocentric in its character. It is focused on analysis of human thinking and communication that is based on observable phenomena such as ways people conceptualize the world and use language in the process of communication. It is not concerned with the notions of the existence of God, the absolute truth or transcendence, since these notions are beyond the scope of this pragmatic approach. Consequently, as it will be discussed in the first chapter, some of its adherents argue against the idea of existence of any all-knowing mind and they believe that the concept of God originated in human minds, whereas others claim that there are no limits to our conceptualizations of God as evidenced by the existence of numerous religions.

However, there are numerous advantages of utilizing Cognitive Linguistics that make it a critical tool in discussing theology, biblical interpretation, and communication of the Scripture. Cognitive Linguistics changes our understanding of language and communication. It helps us to understand the mechanisms behind conceptualization of theological concepts.

Furthermore, Cognitive Linguistics supports the assertions of theology regarding the importance of the Incarnation as an act of communication because it stresses the gravity of the idea of embodiment for human conceptualization of the world and communication.[15] The Incarnation of God enabled us to understand him better, to communicate with him, and to enter into a relationship with him. The idea of embodiment from the perspective of Cognitive Linguistics allows us to understand better the importance and meaning of abstract concepts such as baptism, washing away of sins, indwelling by the Holy Spirit, and others.

[15] John Sanders stresses the importance of embodiment as the key factor in human conceptualization and also believes that in the Incarnation God assumed 'a human perspective in order to discuss truth with us'. See Sanders, *Theology in the Flesh*, (location 1664) and also (location 207-212).

Speaking of its further application to hermeneutics, it provides the most holistic and comprehensive approach to metaphors and images because its scope of research extends beyond just literary study and linguistics. Conceptual metaphor theory as a part of Cognitive Linguistics allows describing biblical metaphors in the context of human cognitive processes because it argues that metaphors are not just a matter of words, sentences, or even discourse, but they are a matter of concepts and thoughts.

Cognitive Linguistics gives vital tools for thinking about and interpreting the Bible. In debates on biblical interpretation various biblical scholars distinguish the world of the text, the world of the author, and the world of the reader, as if they were separate realms often stressing the importance of one of them over the others. Cognitive Linguistics allows bringing these separate worlds back together placing them in the coherent process of communication and stressing the value of each of them.

As far as homiletics is concerned, the act of communication is a phenomenon that can be better understood and analysed from the perspective of Cognitive Linguistics since it helps us to appreciate more fully than other, traditional theories the complexity of human conceptualization and communication that is shaped by our embodiment, experiences, and cultural universality and variation. Since communication is an encounter of the minds, Cognitive Linguistics gives preachers tools for better understanding the context of the implied author and analogically the context of the contemporary listener.

It also enhances our methodology of developing sermon application. It has been maintained by some scholars that morality is about setting principles of behaviour. Cognitive Linguistics challenges this idea and supports the claim that human morality is not rule based but prototype based. Prototype based application in preaching instead of focusing on rules of behaviour, seeks to create mental models to follow and Christ is perceived as the most important of our prototypes.

Applying conceptual metaphor theory to homiletics makes the whole endeavour of communicating biblical metaphors much more systematized and less intuitive. It requires preachers to perceive metaphors as the vehicles of

meaning instead of embellishments of meaning. Moreover, it gives fresh insights into developing new ways of creating new metaphors and images in order to convey the meaning of the biblical texts.

This thesis seeks to test an assumption that Cognitive Linguistics is a vital tool among secular disciplines that Christians can use to articulate their theology, interpret the Bible, and express the rationale and methodology of preaching.

3. MAIN RESEARCH QUESTION

Understanding basic assumptions of Cognitive Linguistics shows its potential in terms of applying this theory to preaching. In order to preach effectively, preachers should understand how people conceptualize the world around and how this conceptualization is expressed in language. Moreover, they can benefit greatly from learning key principles of applying this theory to analysis and preaching of biblical texts and biblical metaphors, which may result in creating new metaphors when appropriate. Therefore, my main research question is: *How can Cognitive Linguistics as placed in a theological context be productive in biblical preaching that employs metaphors and images and seeks to convey the meaning and the mood of the biblical text by connecting with listeners' embodied minds, emotions, and imagination?*

4. STATE OF RESEARCH

This research question became even more vital and relevant after I analysed the state of research on the subject of employing Cognitive Linguistics in preaching. Cognitive Linguistics is a growing area of study and numerous books and articles have been devoted to this subject. George Lakoff and Mark Johnson belong to the pioneers and the most prominent proponents of this area of study. Their most known book *Metaphors We Live By* prompted more research and new findings that were applied to other areas of linguistics and

other disciplines.[16] Ron Langacker identified the notion of image schemas that are simple highly schematic cognitive structures such as paths, containers, links, spatial orientations, and others. Image schemas reflect our physical experience of the world and they are a universal basis for other metaphors.[17] In *More than Cool Reason* Lakoff and Turner applied conceptual metaphor theory to poetic texts.[18] In his book *The Body in the Mind* Mark Johnson elaborated on the embodied nature of a human conceptual system.[19] At the same time further research was conducted and showed that metaphors describing different emotions such as anger are conceptualized in a similar fashion in various cultures and these conceptualizations have experiential bases rooted in human physiology. Zoltán Kövecses devoted a lot of his attention to studying both emotions and cultural variations of metaphors.[20]

Research on mental spaces, which are mental constructs organizing our knowledge, was initiated in 1977 and its first findings were captured in *Mental Spaces* by Gilles Fauconnier, Eve Sweetser and George Lakoff.[21] This study was continued by John Dinsmore who focused on applying mental spaces to such language phenomena as tense and viewpoint.[22] Michelle Cutrer worked on mental spaces in a context of time and tense in narratives.[23] In the 1990's, on the basis of Fauconnier's work on mental spaces and early versions of conceptual

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[16] Lakoff and Johnson, *Metaphors We Live By*.
[17] Roland W. Langacker, *Foundations of Cognitive Grammar*, I (Stanford: Stanford University, 1987). For a more detailed explanation of image schemas see section 3.3.2.1.
[18] George Lakoff and Mark Turner, *More than Cool Reason: A Field Guide to Poetic Metaphor* (Chicago: University Of Chicago, 1989).
[19] Mark Johnson, *The Body in the Mind: The Bodily Basis of Meaning, Imagination, and Reason* (Chicago: University Of Chicago Press, 1990).
[20] Zoltán Kövecses, *The Language of Love: The Semantics of Passion in Conversational English* (Lewisburg: Bucknell University, 1988); *Metaphor and Emotion: Language, Culture, and Body in Human Feeling* (Cambridge: Cambridge University, 2000); *Language, Mind, and Culture: A Practical Introduction* (New York, Oxford: Oxford University, 2006); *Metaphor in Culture: Universality and Variation* (Cambridge: Cambridge University, 2006); *Emotion Concepts* (New York: Springer, 2011).
[21] Gilles Fauconnier, Eve Sweetser and George Lakoff, *Mental Spaces: Aspects of Meaning Construction in Natural Language* (Cambridge: Cambridge University, 1994). For a more detailed definition of mental spaces see section 3.3.9.
[22] John Dinsmore, *Partitioned Representations: A Study in Mental Representation, Language Understanding and Linguistic Structure* (Springer, 1991).
[23] Michelle Cutrer, 'Time and Tense in Narratives and Everyday Language' (unpublished doctoral thesis, University of California, 1994).

metaphor theory, Fauconnier and Turner started their research on conceptual blending. At that time several studies on this subject were published such as 'Blending and Metaphor' by Grady, Oakley, and Coulson.[24] In 1997 Fauconnier published *Mappings in Thought and Language*.[25] One of the most important publications on the subject is Fauconnier and Turner's book *The Way We Think*.[26] Eve Sweetser applied conceptual blending theory to her analysis of performativity in language with a special emphasis on religious language.[27] Seana Coulson developed ERP techniques to provide empirical evidence for theoretical research on conceptual blends. Coulson also worked on concepts of frame shifting and blending in developing new ideas and construction of meaning.[28] Fauconnier and Turner also applied this theory to an analysis of linguistics' uses of notions of time and space.[29]

In 1988 Feldman and Lakoff began their studies on a neural theory of language (NLT) to give further support for the theory of Cognitive Linguistics and show how conceptual metaphors reflect neural processes taking place in a human brain. This research was continued by Joseph Grady, Christopher Johnson, and Srinivas Narayanan. They showed that all metaphors, even those complex ones, come from primary metaphors that originate from our earliest sensory-motor experiences. Narayanan, using modern technologies, showed how metaphors are processed in a human neural system and it led to forming a neural theory of metaphor. Lakoff presented his modified view on metaphors in his article 'The Neural Theory of Metaphor' published in *The Cambridge*

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[24] Joseph E. Grady, Todd Oakley and Seana Coulson, 'Blending and Metaphor', in *Metaphor in Cognitive Linguistics: Selected Papers from the 5th International Cognitive Linguistics Conference, Amsterdam, 1997*, ed. by Raymond W. Gibbs Jr and Gerard J. Steen (Amsterdam; Philadelphia: John Benjamin's Publishing Company, 1999).

[25] Gilles Fauconnier, *Mappings in Thought and Language* (Cambridge: Cambridge University, 1997).

[26] Gilles Fauconnier and Mark Turner, *The Way We Think: Conceptual Blending And The Mind's Hidden Complexities* (Basic Books, 2003). See also Gilles Fauconnier, 'Mental Spaces', in *The Oxford Handbook of Cognitive Linguistics*, ed. by Dirk Geeraerts and Hubert Cuyckens (Oxford; New York: Oxford University, 2010), pp. 350–76.

[27] Eve Sweetser, 'Blended Spaces and Performativity', *Cognitive Linguistics*, 11.3-4 (2001) 305–33.

[28] Seana Coulson, *Semantic Leaps: Frame-Shifting and Conceptual Blending in Meaning Construction* (Cambridge: Cambridge University, 2006).

[29] Gilles Fauconnier and Mark Turner, 'Rethinking Metaphor', in *The Cambridge Handbook of Metaphor and Thought*, ed. by Raymond Gibbs (New York: Cambridge University, 2008), pp. 53–66.

Handbook of Metaphor and Thought.[30] In the same collection, Fauconnier and Turner presented their papers on blending and their understanding of blending mechanisms. Even though they approached the subject from a different perspective than adherents of neural metaphor theory and utilized different theoretical paradigms, their outcomes seem to be very compatible with findings of Neural Linguistics.[31]

It is not surprising that in recent years numerous publications on applying conceptual metaphor theory to analysing biblical metaphors have been published. Earliest appropriations of Cognitive Linguistics to biblical studies took place in the 1990's and early 2000's. Mark Zvi Brettler applied Lakoff and Johnson's metaphor theory to analysing Old Testament texts.[32] Laurence Erussard in his article 'From SALT to SALT: Cognitive Metaphor and Religious Language' conducts a cognitive analysis of the biblical image of Christ's followers being the salt of the earth.[33] Olaf Jäkel while revisiting the main hypotheses of cognitive metaphor theory showed how to apply it to studies of religious texts.[34] Ellen van Wolde conducted her research on employing Cognitive Linguistics to analysis of the Old Testament texts as seen in her study of Job.[35] In 2006 the Society of Biblical Literature initiated three-year consultation on the subject that resulted in publishing a collection of essays entitled *Cognitive Linguistic Explorations in Biblical Studies*.[36] Among the contributors are Eve Sweester, Mary Therese DesCamp, Hugo Lundhaug, and others.

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[30] George Lakoff, 'The Neural Theory of Metaphor', in *The Cambridge Handbook of Metaphor and Thought*, ed. by Raymond Gibbs (New York: Cambridge University, 2008), pp. 17–38.
[31] Gilles Fauconnier and George Lakoff, 'On Metaphor and Blending', *Cognitive Science* <http://www.cogsci.ucsd.edu/~coulson/spaces/GG-final-1.pdf> [Accessed 30 June 2016].
[32] Marc Zvi Brettler, *God Is King: Understanding an Israelite Metaphor* (Sheffield: Sheffield Academic, 2009).
[33] Laurence Erussard, 'From SALT to SALT: Cognitive Metaphor and Religious Language', *Cuadernos de Filología Inglesa* 6/2 (1997) 197-212.
[34] Olaf Jäkel, 'Hypotheses Revisited: The Cognitive Theory of Metaphor Applied to Religious Texts', *Metaphorik.de 02/2002*, 2002 <http://www.metaphorik.de/de/journal/02/hypotheses-revisited-cognitive-theory-metaphor-applied-religious-texts.html> [Accessed 25 May 2016].
[35] Ellen van Wolde, 'Wisdom, Who Can Find It? A Non-Cognitive and Cognitive Study of Job 28:1-11', in *Job 28: Cognition in Context*, ed. by Ellen van Wolde (Boston: Brill, 2003), pp. 1–36. Ellen van Wolde, 'Cognitive Grammar at Work in Sodom and Gomorrah', in *Cognitive Linguistic Explorations in Biblical Studies*, ed. by Bonnie Howe and Joel Green (Berlin: De Gruyter, 2014).
[36] *Cognitive Linguistic Explorations in Biblical Studies*, ed. by Bonnie Howe and Joel Green (Berlin: De Gruyter, 2014).

Job Y. Jindo, who shows how to apply Cognitive Linguistics to the analysis of biblical texts, emphasizes the significance of conducting cultural studies in order to understand the cognitive framework of the original audience.[37] Yoon-Man Park applied a frame theory to analysis of the Gospel of Mark.[38] Zoltán Kövecses in his numerous publications makes references to the Bible and gives examples of how Cognitive Linguistics can be utilized to study religious texts and biblical concepts.[39] Another important example of applying Cognitive Linguistics to theology, biblical interpretation, and ethics is John Sanders and his book *Theology in the Flesh*.

However, when I began studying homiletical literature, I discovered that even though some homileticians refer in their books to conceptual metaphor theory, generally speaking, they do not show how to apply this theory to preaching and how it can enhance communicating the Word of God. There are some exceptions as David Buttrick who devoted a lot of attention to metaphors in his classic work *Homiletic: Moves and Structures*.[40] Buttrick took advantage of studies in Cognitive Linguistics and stressed the importance of using conceptual metaphors that are common in everyday language and are an essential means of conceptualization of surrounding reality. He also adopted some elements of Lakoff and Johnson's theory in order to develop his idea of creating moves of consciousness. However, his methodology draws from various sources and is a combination of different approaches including his own ideas. He does not show how to apply various elements of Cognitive Linguistics to hermeneutics and homiletics and how they can influence both our analysis of the biblical text and preaching as it can be seen in for instance presenting biblical metaphors in sermons, creating new metaphors, and developing sermon application.

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[37] Job Y. Jindo, 'Toward the Poetics of the Biblical Mind: Language, Culture, and Cognition', *Vetus Testamentum* 59 (2009), 222-243.

[38] Yoon-Man Park, *Mark's Memory Resources and the Controversy Stories (Mark 2:1-3:6): An Application of the Frame Theory of Cognitive Science to the Markan Oral-Aural Narrative* (Boston: Brill, 2010).

[39] Zoltán Kövecses, 'The Biblical Story Retold: Symbols in Action - A Cognitive Linguistic Perspective' <http://das.elte.hu/content/faculty/kovecses/biblical%20story%20paper.pdf> [Accessed 15 September 2015]; *Where Metaphors Come From: Reconsidering Context in Metaphor* (New York: Oxford University, 2015).

[40] David Buttrick, *Homiletic: Moves and Structures* (Philadelphia: Fortress, 1987).

Another example worth mentioning are collections of papers presented at two different conferences of the Evangelical Homiletics Society in 2002 and 2005. They were devoted to interpretation and preaching images, metaphors, and finding sermon illustrations.[41] However, even though contributors apart from using very traditional approaches to metaphors also referred to Cognitive Linguistics, they did not go beyond just summarizing conceptual metaphors theory as the newest approach to metaphors.

In their researches, Daniel Sheard and Trygve David Johnson refer to conceptual metaphor theory utilizing some of its elements, however, they do not show how it can transform the whole process of sermon preparation beginning from analysis of the text, conveying the meaning of a text, developing the sermon structure, and developing sermon imagery.[42]

5. APPLYING COGNITIVE LINGUISTICS TO PREACHING

Thus, while analysing hermeneutical and homiletical literature on application of Cognitive Linguistics to biblical interpretation and preaching, I identified an uninvestigated area as far as applying Cognitive Linguistics to preaching is concerned. There is a need to show in more workable and accessible ways how utilization of Cognitive Linguistics can influence preachers' understanding of their task and their methodology of interpretation of the

[41] Among presenters there were: Chuck Sackett, 'Illusive Illustration: Letting the Text Win', in *Evangelical Homiletics Society*, October 13-15, 2005 <http://www.ehomiletics.com/papers/05/Sackett2005.pdf> [Accessed 19 September 2013]; Shawn D. Radford, 'The Sermon as Illustration: Confirming Biblical Texts in Concrete Expressions', in *Evangelical Homiletics Society*, October 13-15, 2005 <http://www.ehomiletics.com/papers/05/Radford2005.pdf> [Accessed 21 September 2013]; Philip B. Petersen, 'Garden, Park, Glen, and Meadow: The Effect of Metaphor on Proclamation Today', in *Evangelical Homiletics Society*, October 13-15, 2005 [Accessed 21 September 2013]; Argile Smith, 'Rethinking the Value of Metaphors in Listener-Sensitive Homiletics', in *Evangelical Homiletics Society*, 2002, <http://www.ehomiletics.com/papers/02/smith02.php> [Accessed 21 September 2013].

[42] Daniel W. Sheard, 'Preaching in the Hear and Now: Justification, Development, and Assessment of 'Parabolic Engagement' Pedagogy in French-Speaking Missionary Settings' (unpublished doctoral thesis, University of Wales, 2005); Trygve David Johnson, 'The Preacher as Artist : Metaphor, Identity, and the Vicarious Humanity of Christ' (unpublished doctoral thesis, University of St Andrews, 2010).

biblical text. Moreover, there is a question of how this theory can reshape manners of using metaphors and images in sermons as means of convening the meaning of the biblical texts and biblical metaphors, and how can it influence the ways sermons are structured and sermon applications developed.

Therefore, this thesis aims to demonstrate how Cognitive Linguistics can contribute to conveying meaning of biblical texts in general and biblical metaphors in particular in a form of metaphors in sermons. It means that these sermons not only take into consideration understanding of human cognition processes that are verbalized in cognitive metaphors and images, but also reflect the holistic nature of God's revelation, the holistic nature of human beings as created in the image of God, the holistic nature of preaching as modelled by the Incarnation, and address the whole of a human person speaking to listeners' embodied minds, emotions, and imagination.

Thus, in this thesis I am presenting how Cognitive Linguistics is productive in developing sermons that are rooted in a cognitive view of human beings as embodied minds and the nature of God's revelation through images as seen in the act of creation of people, written revelation, and the Incarnation of Christ. I also show how the idea of God's revelation in images is foundational for developing theology of preaching because it emphasizes the Trinitarian nature of revelation and preaching. It is based on the fact that God revealed himself creating people in his image, that Christ who is our Saviour is also the perfect image of the Father, and the Holy Spirit transforms us into the image of Christ. As preachers we have a privilege to participate in this process of conveying God's revelation and transformation into the image of Christ.

Consequently, in my thesis I intend to show that even though Cognitive Linguistics is a secular science, it articulates many assumptions of traditional theology of preaching. However, my primary goal is to demonstrate the usefulness of this theory to the practice of preaching.

6. RESEARCH OBJECTIVES

Therefore, while conducting my research, I am going to meet the following objectives:

- Provide theological justification of using metaphors and images in sermons with a special emphasis on utilizing Cognitive Linguistics in homiletics
- Verbalize how Cognitive Linguistics can be productive in both giving preachers deeper understanding of the act of preaching and enriching their practice of preaching
- Analyze the unique contribution of Cognitive Linguistics to studies on metaphor
- Explain how it has been used in hermeneutics and homiletics and where there are areas for further research
- Identify key elements of the cognitive metaphor theory that are essential to interpretation of biblical metaphors and preaching metaphors in general
- Demonstrate with examples how biblical metaphors can be seen through the lenses of Cognitive Linguistics
- Explain how this theory can be utilized in creating new metaphors and images to convey the meaning of non-metaphorical texts of the Bible
- Evaluate the usefulness of these findings
- Show areas for further research

7. THESIS OVERVIEW

Chapter One

This chapter is divided into two parts. In the first part I provide the theological justification for utilizing Cognitive Linguistics in preaching by referring to the idea of God's revelation that originated from God, but comes in human

terms. I argue for using metaphors and images in sermons by referring to the means of God's revelation as seen in the creation of people in God's image, written revelation that includes metaphors and images, and the Incarnation of Christ who is the perfect image of the Father. I intend to show that the idea of using images and metaphors in sermons is justified by the fact that God is the first image-maker and images are essential means of his self-revelation. Moreover, I show that Cognitive Linguistics is a helpful tool in analysis of God's revelation and it changes our perception of religious language.

The second part of this chapter deals with the preachers' role and authority in using images and metaphors in sermons. I seek to answer to the question of whether the preachers' task is merely explaining biblical metaphors, translating them into contemporary ones or creating new ones that convey biblical revelation.

The final sections of this chapter are devoted to showing some key presuppositions of the theology of preaching that seeks to employ Cognitive Linguistics, remains faithful to its goal of conveying God's revelation, and is Trinitarian in its character.

Chapter Two

The main goal of the second chapter it to give linguistic justification for using Cognitive Linguistics in general and conceptual metaphor theory in particular to study biblical metaphors and images. This chapter divides into two parts and in the first one, I present major developments in metaphor theory paying special attention to three of its aspects namely: a definition of metaphor; a relationship between elements creating metaphor; and the meaning of metaphor. In the second part, I explain the main presuppositions of conceptual metaphor theory and give reasons why this theory and Cognitive Linguistics enrich our understanding of metaphor studies.

Chapter Three

In this chapter I exhibit the basic elements of Cognitive Linguistics and conceptual metaphor theory that are essential for biblical interpretation and

show how they can be utilized in analysis of biblical texts. Elements of this theory such as categories, frames, prototypes, image schemas, domains, blends, and others are discussed in greater detail in this section.

Chapter Four

This chapter is devoted to applying Cognitive Linguistics to hermeneutics, so the issue of a relationship between the author, the text, and the reader is discussed from the cognitive perspective. The topic of universality and variation in human conceptualization is discussed in the light of analysis of cultural setting of the text and possibility of identifying its timeless truth.

In this chapter I present some key principles of analysis of metaphors as a part of discourse and conclude it with a summary of a hermeneutical method that can be applicable to preaching.

Chapter Five

The purpose of this chapter is to show practical ways of applying Cognitive Linguistics to preaching metaphors and images. This chapter is divided into two main parts. The first is about a cognitive perspective on the imagination and bridging the world of the Bible with the world of the listeners. In this section I present how notions taken from Cognitive Linguistics such as universality and variation or prototype theory can be useful in understanding the world of the listeners and in developing a new approach to application called prototype-based application.

The second part of the chapter is devoted to a presentation of various strategies of reworking existing metaphors, which are applicable to preaching biblical metaphors and images. Additionally, I present a methodology of creating new metaphors and images to convey the meaning of biblical texts.

This part concludes with a practical application of a notion of levels of schematicity to a sermon structure on a macro level and sermon imagery on a micro level.

8. NOVELTY OF THE RESEARCH

This thesis is the first attempt at a more systematic and coherent application of Cognitive Linguistics and conceptual metaphor theory to preaching. As it was pointed out earlier, there have been some homileticians who made various references to these theories, but there is lack of a coherent methodology of employing them in homiletics.

While applying Cognitive Linguistics to preaching, I show not only how it impacts the shape of a sermon, but also how it can be utilized in studying the text and in sermon preparation. I have advanced application of this theory to hermeneutics by developing a notion of category operations and applying it to biblical texts. I propose a method of studying the text from the perspective of Cognitive Linguistics that can enhance more traditional approaches.

In the homiletical part I introduce a new idea of using prototypes as means of understanding the listeners and transforming their values by employing prototype-based application.

Even though the concept of reworking existing metaphors into more creative ones is well established in Cognitive Linguistics, Cognitive Linguistics methodology has never been applied to preaching. While utilizing it, I expand it by proposing some new ways of reworking and conveying biblical metaphors. This study is brought even further because I also introduce a novel methodology of conveying the meaning of biblical texts by creating new metaphors and images.

Finally, I show how Kövecses' idea of levels of schematicity can be applied to developing a sermon structure on macro level and sermon imagery on micro level.

9. LIMITATIONS OF THE RESEARCH

This thesis is a step towards developing a methodology of utilizing Cognitive Linguistics in preaching. Therefore, it does not show all possible areas

of its application. The same condition also refers to application of this theory to hermeneutics. This area of study is well researched and my intention is to show the relevance of Cognitive Linguistics to biblical interpretation and highlight only those aspects that are vital for understanding the text and sermon preparation.

Considering the fact that the aim of this research is to develop a coherent methodology of using metaphors and images in sermons to convey biblical metaphors and meaning of biblical texts, it is impossible to analyse all examples of metaphors or even biblical genres. Even though I conduct an enquiry into a wide and general topic, I have to use a narrow set of examples to define some general principles. It does not mean that my conclusions must be inaccurate or superficial, because even a general study of biblical metaphors may result in identifying universal coherent patterns of using metaphors that are not limited to any particular genre.

While developing the idea of prototype-based application or methods of reworking existing metaphors and creating new ones, I am aware that each of these issues may become a topic for a whole new research project.

CHAPTER ONE

IMPORTANCE OF SEEING AND SHOWING THE UNSEEN: THE THEOLOGICAL FRAMEWORK FOR UTLIZING COGNITIVE LINGUISTICS IN PREACHING

As people say, 'a picture is worth a thousand words', but preachers—while attempting to convey word pictures and biblical images in their preaching—find them puzzling in a number of ways. While seeing them as worth a thousand words, they often have more than a thousand problems with communicating them because their task is showing the unseen, which means preaching about the invisible God and other numerous abstract biblical concepts that often are conveyed through metaphors and images. Thus, preachers face a challenge of seeing the unseen, namely understanding biblical images and metaphors and showing the unseen, which means using images and metaphors to talk about God and convey the meaning of biblical texts.

In this thesis it is argued that Cognitive Linguistics changes our understanding of language and communication, thus it also changes our perception of religious language and ways we communicate about God. However, when we try to apply Cognitive Linguistics to theology, we encounter a set of difficulties in defining the interrelationship between these two disciplines.

Therefore, in this chapter I will establish a theological foundation for preaching metaphors and images, which requires both providing theological context for utilizing Cognitive Linguistics as the means of analysing these biblical images and communicating theological concepts, and next giving theological justification for using metaphors and images in preaching. Both these objectives will be accomplished by referring to the doctrine of God's revelation.

The second part of this chapter will focus on the preachers' role and authority in communicating biblical metaphors and images, and creating new ones. Some preachers define their role as merely repeating and explaining

biblical metaphors and images to help people to understand their content. Others argue that metaphors cannot or should not be narrowed to propositional statements because in doing so one loses their rhetorical impact. Thus, they maintain that metaphors and images are best conveyed as metaphors and images. Consequently, in their view, the preachers' role is to be translators who translate ancient images into modern ones. Other homileticians would go even further and insist that a preacher is more of an artist who has a right and authority to create new images and metaphors to communicate effectively even non-metaphorical texts of the Bible.

The final sections of this chapter will be devoted to presenting some basic assumptions of a theology of preaching that utilizes Cognitive Linguistics and aims at reflecting the Trinitarian nature of God's revelation in images. This part of the chapter is meant to be a theological framework for practical application of Cognitive Linguistics to hermeneutics and homiletics, which will be presented in the following chapters.

1.1 REVELATION OF THE UNSEEN GOD – THE IMAGE-MAKER AS THE CONTEXT FOR UTILIZING COGNITIVE LINGUISTICS AND THE FOUNDATION FOR PREACHING METAPHORS AND IMAGES

In beginning this discussion on applying Cognitive Linguistics to preaching, it is necessary to start with providing a theological framework for both employing Cognitive Linguistics to communicate theological and biblical concepts and using metaphors and images in sermons. First, some advantages and disadvantages of using Cognitive Linguistics to talk about theology will be presented. Then, it will be shown how the idea of God's revelation changes our perspective on Cognitive Linguistics both setting some limits on it and broadening its perspective. Next, there will be a discussion on the means of God's revelation that employed metaphors and images to demonstrate that metaphors and images are also the means that preachers can use to convey God's revelation.

1.1.1 Cognitive Linguistics and theology

I became interested in Cognitive Linguistics after taking a class on conceptual metaphor theory. My tutor Monika Cichmińska warned us that after just one semester we would see metaphors everywhere and she was right. Taking this class was a very transformative experience that influenced my perception of language and communication. Being a preacher, I could not help thinking about possible applications of conceptual metaphor theory and Cognitive Linguistics in general to preaching. Especially appealing about this approach was the fact that Cognitive Linguistics is very intuitive, since it describes patterns people use to conceptualize the world and communicate. These patterns are rooted in our bodily structure, experience, and cultural influences. For instance, we think about arguments as a war. When we talk about arguing, we talk about taking sides. There are allies and opponents. During the argument we can attack or defend. We fight. We sometimes describe our conflicts as real battles even though we typically do not use any physical weapons and nobody usually dies. We can win or lose. Why do we not conceptualize an argument as a dance? How would it change ways people argue?

As a preacher I often question myself about how people think and communicate because I believe that answering this question might change my thinking about my listeners and the ways I communicate to them. Cognitive Linguistics opens a new field for reflection and research. However, when we decide to enter this field, we encounter numerous difficulties.

Thus, before explaining my views on applying Cognitive Linguistics to hermeneutics and homiletics in a theological context, two groups of these difficulties need to be presented. The first group comes from the opponents of applying any kind of linguistics to reading of the Bible, and the second from adherents of Cognitive Linguistics.

While beginning with the opponents of linguistics, I need to point to some of my listeners who do not see any value in studying Cognitive Linguistic and applying it to preaching because they believe that reading and interpreting

the Bible does not require any special tools except for their common sense. However, these often well-meaning Christians tend to ignore the fact that the nature of communication is very complex, especially when we talk about reading the biblical text that is thousands of years old.

Reading the Bible that relays purely on a common-sense basis is insufficient as far as crossing a historical and cultural gap is concerned. As we read it, we encounter there a whole spectrum of metaphors that seem to be distant from our experience such as God is the king or warrior, our bodies as living sacrifices, and others. These metaphors, even though possible to comprehend for contemporary readers, depict a reality that is radically different from ours. Hence, in preaching it is possible to impose some contemporary concepts on these ancient ideas and perceive God as the king in terms of modern kings or kings from European history.

Those who perceive linguistics as redundant in biblical interpretation and preaching face another challenge of determining which statements should be taken metaphorically and which literally that is not always easy. C.S. Lewis is right when he says, 'People who take symbols literally might as well think that when Christ told us to be like doves, He meant that we were to lay eggs'.[43] However, it is not always easy to distinguish metaphorical from non-metaphorical. What does Jesus really mean when he urges his followers to gouge their own eyes if they cause them to stumble (Matt. 5:29) and to turn the other cheek (Matt. 5:38)? Over centuries there has been a long debate about the meaning of Jesus' words 'This is my body' as spoken during the Last Supper (1 Cor. 11:24-25). These debates resulted in a whole array of interpretations and doctrines beginning with most literal ones as transubstantiation, through consubstantiation, an idea of spiritual presence, and ending with purely symbolic approaches. Thus, it becomes apparent that even these examples relating to historical distance and the issue of literal interpretation show that while approaching biblical texts readers need more tools than just their common sense, and linguistics is among those most helpful ones. Cognitive Linguistics

[43] C.S. Lewis, *Mere Christianity* (London: Simon & Schuster, 1996), p. 122.

with its novel approach to understanding metaphorical language sheds some new light on this topic.

Another difficulty with applying Cognitive Linguistics to biblical interpretation and preaching comes when reading works of some adherents of this theory. Some linguists argue against the existence of any all-knowing mind that is the source of our cognition and may give us any hints of any objective view of reality, but instead they claim that the only view of reality that is accessible to us is the one that is a result of perception of our individual minds that are incapable of any other perspectives. Consequently they not only give up any quest for any hints of the objective truth or objective vision of the world, but also discard the whole notion of the objective truth as such. Lakoff and Johnson do not believe that 'there is such a thing as *objective* (absolute and unconditional) *truth*' and reject the idea of objective truth as 'not only mistaken but dangerous' [emphasis original].[44] The only kind of truth they are concerned with is the truth that is necessary to functioning in the world and it is based on accumulated knowledge and experiences about human body, environment, people, and situations.

In Lakoff's view since our 'moral concepts too are embodied and metaphorical' he insists that 'to understand this in full detail is to give up forever on the idea that there is transcendent morality based on transcendent universal reason'.[45] He also directly questions the existence of God pointing out that all conceptualizations of God are metaphorical, which depending on a given religion leads to forming diverse conceptions of God that cannot be all reconciled. He finds the question about the existence of God strange and pointless since to 'recognize that the question is inherently metaphorical is to know that no answer can be literal'.[46] Thus, Cognitive Linguistics is often used to question the idea of the objective truth and even the existence of God. Cognitivists say that even if there is God, as people we cannot see the world as he does and cannot even

[44] Lakoff and Johnson, *Metaphors We Live By*, p. 159.
[45] George Lakoff, 'How the Body Shapes Thought', in *The Nature and Limits of Human Understanding*, ed. by Anthony Sanford (London, New York: T&T Clark, 2003), pp. 49–74 (52).
[46] Lakoff, 'How the Body Shapes Thought', p. 53.

validate if this vision is correct. Therefore, the question about the existence of God and the absolute non-perspectival truth is meaningless according to some cognitivists.

John Sanders is one of the authors often referred to in this thesis, however, being an adherent of open theism, he uses Cognitive Linguistics to support his theological convictions. He also argues against the idea of finding timeless truth in the text or having non-perspectival truth, which also calls the 'God's-eye' truth that is not limited by our human bodies and conceptualization.[47] He believes that there are numerous ways to conceptualize God as evidenced by the existence of different religions and Christian denominations. For him the real question is which human categories 'we deem appropriate for God' and in his view the answer depends on many factors including our cultural upbringing, values, philosophical convictions, religious traditions, and experiences.[48] As an open theist he redefines the idea of transcendence of God stressing that it does not mean that God is above us, but he is ahead of us in our journey.[49]

Along similar lines, John Templeton Foundation supports a research project on applying Cognitive Linguistics to theology to discuss topics such as God, salvation and morality. The goal of the research is 'to show that there are no definitive ways of conceptualizing these topics but only ways that are better or worse depending upon what one is attempting to achieve'.[50] Consequently, it appears that Cognitive Linguistics may be used to promote relativism since there are numerous ways of conceptualizing God and the key Christian doctrines, and it appears that we can never say anything certain about God. Every believer might have a different conception of God and since we do not have an access to any knowledge coming form any kind of all-knowing mind, we are left with our limited minds and have no ways of telling which conceptions are accurate.

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[47] Sanders, (location 5055-5059).
[48] Sanders, (location 54).
[49] Sanders, (location 47).
[50] 'Cognitive Linguistics and Theology', *John Templeton Foundation* <https://www.templeton.org/grant/cognitive-linguistics-and-theology> [Accessed 5 March 2018].

Moving a step further, why should we stop with Christian conceptualizations and not embrace conceptualizations of other religions?

Moreover, Sanders states that biblical language is anthropogenic, which means that it is 'based on human embodied cognition' and even 'if God communicates with us, such communication will employ concepts that we can understand, which means that God will make use of human conceptual structures that depend upon human bodies and cultural thought forms'.[51] Interestingly, Sanders' understanding of anthropogenic makes me wonder if he means that our knowledge of God is conveyed through human cognition in human terms or our knowledge of God actually originates from human cognition and God is a figment of our imagination or maybe some other option is also possible. At some point Sanders engages in a lengthy discussion on reasons why the idea of one personal God seems to be the most natural for human cognition.[52] He says that certain conceptions of God can be widespread if they have 'features that make them memorable, interesting, and useful to explain life events and phenomena' and the idea of one God meets these criteria.[53] The real question here is about the source of these conceptions. Is it God himself or humans? Maybe some other human-divine explanation is possible.

However, it needs to be pointed out that Cognitive Linguistics as a secular and pragmatic science that focuses on studying human cognition, simply does not have any tools to answer questions of transcendence, the existence of God, or the absolute truth that are beyond its reach. Cognitivists can study only individual human brains and perception that is available to human beings, but they do not have the means to prove or disprove the existence of any greater mind than ours and are unable to see the world from its perspective.

Consequently, in order to apply effectively Cognitive Linguistics to hermeneutics and preaching of biblical metaphors and images, it is necessary to perceive it in a theological context that sets some limits on possible applications of this theory, but also widens the perspective by not limiting it to human minds.

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[51] Sanders, (location 196, 5059)
[52] Sanders, (location 4843-4849)
[53] Sanders, (location 4802-4804)

Instead of arguing that everything that exists is only limited to what we can perceive with our senses, theology frees us to use Cognitive Linguistics and believe that there is a greater mind and greater perspective on the world than our minds and that our conceptualization is the result of God's conceptualization. Therefore, the doctrines of God's creation and revelation set theological boundaries on application of this theory to preaching, but these boundaries actually broaden the scope and perspective of this theory.

Therefore, in the next few sections it will be shown how the doctrine of God's revelation changes our perspective and possible range of applications of Cognitive Linguistics to preaching and how the means of God's revelation provide theological justification of using metaphors and images in sermons.

1.1.2 God's revelation as the context for applying Cognitive Linguistics

As pointed out earlier, while attempting to apply Cognitive Linguistics to conveying theological concepts, we have to recognize that as a human and pragmatic science it does not take into consideration the existence of God because it cannot verify it. However, in this respect it reflects general human predicament confirmed by theology that people using their own efforts are not able to know God. As Karl Barth claims, 'God is the hidden one'.[54] He is transcendent, which he defines as being 'separate from and independent of nature and humanity'.[55] Erickson, summarizing Barth's view, elaborates on this issue by saying, 'God is not an aspect of man or the best of human nature. He is separated from man by *infinite* qualitative distinction' [emphasis original].[56] So, the difference between God and humans is not merely a matter of degree, but quality and essence. As a result, he is beyond the human capacity of

[54] Karl Barth, *The Doctrine of the Word of God* (Edinburgh: T. & T. CLARK, 1936), pp. 188-190.
[55] Millard J. Erickson, *Christian Theology* (Grand Rapids: Baker Publishing Group, 1986), p. 312
[56] Erickson, *Christian Theology*, p. 314.

comprehension or description.[57] 'God can never be completely captured in human concepts', stresses Erickson.[58] He adds that God is infinite, which means, 'not only that God is unlimited, but that he is illimitable'.[59]

Thus, there is a need to ask how humans can get to know God if he is beyond their ability to understand? Cognitive Linguistics will not help in verifying his existence and since no image, description, or comparison can be made to give justice to whom God is, so how can we preach about God who is completely beyond our reach and understanding?

1.1.2.1 God's images of himself or human images of God

Cognitivists claim that any metaphors and images that are found in the Bible are the fruit of the human mind and human conceptualization as they convey the human conception of God. As opposed to Cognitive Linguistics Christian theology provides the answer to the human inability to get to know God by stating that God took an initiative and revealed himself and his perspective using human terms. Classic Christian theology argues that since people could not get to know God, he made himself known in an act of self-revelation that includes metaphors and images.

While reflecting on God's special revelation Millard Erickson says that this revelation was personal, anthropic, and analogical. It is personal because 'the personal God presents himself to persons'.[60] He unveils some information about himself in order to enter a relationship with human beings. Its anthropic character can be seen in the fact that God who is transcendent revealed himself in human categories using human languages as they were used at that time. It is also analogical because 'God draws upon those elements in man's universe of

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[57] Stanley J. Grenz, *Created for Community: Connecting Christian Belief with Christian Living* (Grand Rapids: Baker Academic, 1998), p. 38.
[58] Erickson, *Christian Theology*, p. 317. Karl Rahner devotes a lot of attention to the doctrine of incomprehensibility of God. See Karl Rahner, *God and Revelation*, XVIII*: Theological Investigations* (New York: Crossroad Publishing, 1983), pp. 89-104.
[59] Erickson, *Christian Theology*, p. 272.
[60] Millard J. Erickson, *Christian Theology* (Grand Rapids: Baker Publishing, 1986), p. 177.

knowledge that can serve as likeness of or partially convey the truth in the divine realm'.[61] Considering the fact that we cannot access and comprehend God directly, he decided to use analogy to introduce himself to people. Therefore, it must be said that God's revelation is metaphorical in nature since it is based on the idea of explaining one concept in terms of another.

This doctrine of God's revelation assumes that God, who is the all-knowing mind, took an initiative and introduced himself to human beings using our human conceptual system so that we can get to know him and enter a relationship with him. Consequently, people, even though limited by their embodied minds that are incapable of acquiring non-perspectival truths, can learn about ideas that naturally are beyond their limits. We can learn about the existence of God, the notion of salvation, eternal life, our accountability for our sins and possibility of forgiveness. Knowing the fact that our lives are a part of God's larger story of salvation gives us a new perspective on the world and our existence since we start perceiving our daily struggles in the context of eternity. On the other hand, claims that God revealed himself to human beings and we can have some knowledge that is naturally not accessible to our minds, does not mean that as humans we stop being limited by our human perspective and our embodied minds. Moreover, the existence of all-knowing God does not imply that we have a direct access to his mind all the time and are always able to look at the world from his perspective. We know as much about God and his perspective as he wanted to reveal about himself.

The whole issue of God's revelation has been broadly addressed in a number of publications on systematic theology and it is not free from debates because numerous scholars propose various approaches to an understanding of biblical revelation.[62] Alister E. McGrath summarizes four major models of revelation that represent various emphases within Christian theology, namely:

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[61] Erickson, *Christian Theology*, p. 179.

[62] Brian Hebblethwaite shows possible ways of reconciling between natural and revealed theology see Brian Hebblethwaite, *Philosophical Theology and Christian Doctrine* (Oxford: Blackwell, 2005), pp. 16-18. For a further dissuasion see Daniel L. Akin, *A Theology for the Church* (Nashville: B&H, 2007), pp. 71-176 and George Mavrodes, *Revelation in Religious Belief* (Philadelphia: Temple University Press, 1988).

revelation as doctrine; presence; experience; and history.[63] For Ernest G. Wright the Bible is the record of historical events remembered and believed by Israel and the church, rather than the set of doctrinal propositions.[64] Wolfhart Pannenberg, while discussing different ways of God's revelation, states that the events through which God acted in history became his revelation.[65] In the same accord, Sidney Greidanus defines God's revelation not only as God's speech but also as interpreted facts or events.[66]

However, others claim that the revelation found in the Bible does not convey facts about God or interpreted events, but rather it is a record of experiences people had with God at different times of history and they articulated them in their own human terms. Among the most prominent proponents of the idea that God reveals himself through religious experience are Friedrich Schleiermacher, Rudolf Otto, and Martin Buber. Friedrich Schleiermacher emphasizes the importance of intuition of the infinite within the finite.[67] Rudolf Otto talks about the feeling of God's transcendence, whereas Martin Buber suggests knowing God through encounters with other people.[68]

Nevertheless, the Bible itself gives a witness to the holistic nature of God's revelation since it shows God revealing himself in direct propositional statements, in historical events, which accompanied with interpretation become his revelation, and in experiences that people had with God. This notion of holistic nature of God's revelation becomes even more evident when we take into consideration the holistic nature of the image of God in humans, the holistic nature of God's revelation in Christ who is God embodied, the holistic nature of

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[63] Alister E. McGrath, *Christian Theology: An Introduction* (Chichester, West Sussex: Wiley-Blackwell, 2010), pp. 184-187.
[64] Ernest G. Wright, *God Who Acts: Biblical Theology as Recital* (London: SCM, 1952), p. 107.
[65] Erickson, *Christian Theology,* p. 186. See also Klaas Runia, 'The Hermeneutics of the Reformers', *Calvin Theological Journal, 19 (1984)*, 121-151 (p. 150).
[66] Sidney Greidanus, *The Modern Preacher and the Ancient Text: Interpreting and Preaching Biblical Literature* (Grand Rapids: Eerdmans, 1989), p. 88. More on the issue of revelation by deeds and words can be found in Clark H. Pinnock, *Biblical Revelation, the Foundation of Christian Theology,* (Chicago: Moody, 1971), pp. 31-34.
[67] John H. Hick, *Philosophy of Religion* (Englewood Cliffs: Pearson, 1989), p. 64. Friedrich Schleiermacher, *The Christian Faith* (Berkeley: Apocryphile Press, 2011), pp. 5-18.
[68] Rudolf Otto, *The Idea of the Holy* (London: Oxford University, 1958), pp. 5-18; Martin Buber, *I And Thou*, (New York: Touchstone, 1971), pp. 75-83.

Christ's redemption of the world, and the holistic nature of the Holy Spirit's transformation of believers. These notions will be explained in more detail in later parts of this chapter and will influence our understanding of the nature of preaching.

However, the most important question that is raised by cognitive linguists is about the origin and role of biblical metaphors and images, whether they are given by God or they should be perceived merely as human constructs that express people's conception of God who is their own invention. Do they convey knowledge about God who used them to reveal himself or just the biblical writers' vision of God that originated in their minds? Is it possible to show their authority as God's revelation while maintaining their human nature and frequently human origin?

1.1.2.2 Importance of biblical inspiration

Traditional, conservative theology assumes that biblical images and metaphors are a means of God's self-revelation. As indicated above, biblical scholars seem unable to resolve the dilemma of origin and nature of biblical metaphors and images, and the Bible itself appears to testify to its divine-human nature and origin. Therefore, it seems necessary to take a step further and from a doctrine of revelation move to inspiration.

John Webster while explaining the origin and nature of the Scripture talks about three elements, namely revelation, sanctification, and inspiration. God not only revealed himself through the Scripture, but he also sanctified it and inspired it. Sanctification 'refers to the work of the Spirit of Christ through which creaturely realities are elected, shaped and preserved to undertake a role in the economy of salvation: creaturely realities are sanctified by divine use'.[71] Hence, God sanctifies human language, words and efforts by using them to convey his revelation. Inspiration, in his view, is 'the specific textual application of the

[71] John Webster, *Holy Scripture: A Dogmatic Sketch* (Cambridge: Cambridge University, 2003), p. 26.

broader notion of sanctification as the hallowing of creaturely realities to serve revelation's taking form'.[72]

Millard Erickson defines inspiration as 'supernatural influence of the Holy Spirit upon the Scripture writers which rendered their writings an accurate record of the revelation or which resulted in what they wrote actually being the Word of God'.[73] Stanley Grenz differentiates between plenary and verbal inspiration and argues that both apply to the Bible. Plenary inspiration means that the Holy Spirit's oversight over the process of writing embraces the whole Bible, whereas verbal assumes that he 'superintended the process of word selection and word order to the extent that they are capable of communicating the intended meaning of the text'.[74]

Peter Enns addresses the issue of the inspiration of the Bible while discussing some difficulties, which Christians have with the interpretation of the Old Testament. In his study, he wrestles with the notion of the uniqueness of the Old Testament as God's revelation by comparing numerous Old Testament texts to other ancient writings. For instance, he points out evident similarities between the creation account from Genesis and Enuma Elish, the biblical flood narrative and stories from Athrahasis and Gilgamesh, the Law and the Code of Hammurabi, and the Book of Proverbs and the Instruction of Amenemope.[75] Some scholars while comparing these texts come to the conclusion that the Bible is just a human product and as such it reflects myths, moral standards, and wisdom of its times.[76]

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[72] Webster, p. 30.
[73] Millard J. Erickson, *Christian Theology* (Grand Rapids: Baker, 1986), p. 199.
[74] Grenz, *Theology for the Community of God*, p. 398.
[75] Peter Enns, *Inspiration and Incarnation: Evangelicals and the Problem of the Old Testament* (Grand Rapids: Baker, 2005), pp. 30-48. On the issue of inspiration, literary forms, and similarities of the biblical texts to other ancient writings see John S. Feinberg, 'Literary Forms and Inspiration' in *Cracking Old Testament Codes: A Guide to Interpreting Literary Genres of the Old Testament*, ed. by D. Brent Sandy and Ronald L. Giese (Nashville: Broadman and Holman, 1995), pp. 29-67.
[76] However, it is also in order to show the uniqueness of the biblical creation account and a privileged role of humans in comparison to Enuma Elish where people were created from the blood of a murdered god. Their task was to maintain the earth because other gods found this duty overly humiliating and offensive. Contrary to Enuma Elish, we read in the Book of Genesis that God created people in his image and their task was to rule over the earth on his behalf. See Hamilton, *The Book of Genesis*, p. 140.

Enns also discusses the issue of diversity within the Old Testament where different perspectives can be seen and different voices can be heard especially when studying Wisdom Literature, the Law, and the Chronicles.[77] There are proverbs and laws that seem to be contradictory and accounts of the same event that differ from each other.[78] This diversity in the Old Testament exists because it often presents complex ideas that require numerous portrayals and there are tensions between these portrayals. Its authors represent different traditions and their ways of recording history do not adhere to our modern standards since biblical historiography 'is not the mere statement of facts but the shaping of these facts for a particular purpose' in order 'to relay to someone the significance of history'.[79] The Old Testament and the whole Bible unfold the great history of salvation.

Finally, Enns examines the ways New Testament writers use the Old Testament and finds them questionable according to the modern standards of hermeneutics since they seem to violate the original context of these texts.[80] However, he notices that the New Testament writers while functioning in the Second Temple context, in their interpretation of the Old Testament employed the Second Temple interpretive methods and interpretive traditions.[81] However, while using these methods and traditions their purpose was christotelic and they read the Old Testament 'knowing that Christ is somehow the end to which the Old Testament story is heading', which shaped their perspective on the Old Testament texts.[82]

Interestingly, for Enns, these findings do not undermine the notions of inspiration and authority of the Bible, but they allow Christians to gain a deeper understanding of these notions. Enns instead of trying to minimalize potential problems caused by similarities to other ancient texts, diversity of voices, or interpretive methods and traditions that come from the Second Temple period,

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[77] Enns, *Inspiration*, pp. 104-138.
[78] For proverbs see Enns, *Inspiration*, pp. 104-106, for laws go to pp. 121-122 and pp. 127-129, for the Chronicles see pp.117-120.
[79] Enns, *Inspiration*, p. 83.
[80] As an example see the discussion on Luke 20:27-40 in Enns, *Inspiration*, pp. 163-165.
[81] Enns, *Inspiration*, pp. 220-221.
[82] Enns, *Inspiration*, p. 223.

fully embraces the fact 'the human marks of the Bible are everywhere, thoroughly integrated into the nature of Scripture itself'.[83] He believes that 'Christianity is a historical religion' and for this reason 'God's word reflects the various historical moments in which Scripture was written'.[84] However, he also emphasizes that this fact that 'the Bible bears an unmistakable human stamp' does not mean 'that it is merely the words of humans rather than the word of God'.[85]

To explain this phenomenon, he introduces the concept of incarnational analogy, which means that 'Christ's incarnation is analogous to Scripture's "incarnation"'.[86] He points out that '*as Christ is both God and human, so is the Bible*' [emphasis original].[87] Therefore, as Christians believe that Christ has both divine and human nature and actually is fully divine and fully human, the same can be said about the Bible. It is the mystery and as with the Incarnation 'we can speak of the incarnate Christ meaningfully, but never fully', we can speak of the nature of the Bible meaningfully, but never fully.[88]

Even though the Bible is the Word of God, it is also a human work that was conditioned by its authors and their cultures. Thus, the uniqueness of the biblical narratives, laws, history, and wisdom is not to be found in the fact that they differ in terms of their form from other ancient writings or moral codes, but in the fact that they point to God who revealed himself to Israel through these texts 'in order to form Israel into a godlike community'.[89] Therefore, God uses human speech, human norms, and human forms shaped by human cultures to introduce himself to human beings on their terms.

Even though Enns at times overemphasises the similarities between the Bible and other ancient texts and downplays the striking differences, and some

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[83] Enns, *Inspiration*, p. 20.
[84] Enns, *Inspiration*, p. 19.
[85] Enns, *Inspiration*, p. 24.
[86] Enns, *Inspiration*, p. 19.
[87] Enns, *Inspiration*, p. 18.
[88] Enns, *Inspiration*, p. 243.
[89] Enns, *Inspiration*, p. 78. Enns while speaking about similarities between ancient moral codes also claims that 'Proverbs, the Code of Hammurabi and the Instruction of Amenemope, and others, reflect a deeper reality, that God has set up the world in a certain way and that way is imprinted on all people'. See Enns, *Inspiration*, p. 81.

of his exegetical examples of seeming contradictions or taking the Old Testament texts out of context by New Testament writers are not very convincing, his notion of incarnational analogy is very helpful in explaining biblical inspiration in terms of the divine and human nature of the Bible. Moreover, there is a great value in his emphasis on perceiving the Bible in its cultural context and understanding the influences that shaped its form and the mentality of its writers.

In conclusion, it seems that the whole dispute about the origin of biblical metaphors and images loses its edge when it is seen in the light of an idea of inspiration of the Bible, which assumes that God allowed some extent of human freedom in expression of his concepts and thoughts, but the Holy Spirit supervised the process and takes ownership over the final product because as Mary Hilkert emphasizes 'the word of God is available only in and through the limits – including the sinful limits – of human words'.[90] Thus, it could be said that even though human concepts about God expressed in the Bible through the use of language cannot be equated with God himself, God still chose human language and these concepts to reveal himself. Therefore, the origin of images and metaphors is not as important as their function and authority as the means of God's revelation. The doctrine of God's inspiration allows overcoming the polarity between human conceptualization and God's revelation and consequent dichotomy between human and divine origin of biblical images stressing that even though some of them might have been chosen by people, borrowed from other sources or reflect cultural influences of their times, they all are inspired by God as the means of his self-revelation and all of them are filtered through human conceptual system.

[90] Mary Catherine Hilkert, *Naming Grace: Preaching and the Sacramental Imagination* (New York: Bloomsbury Academic, 1997), p. 74.

1.1.2.3 Conclusion on Cognitive Linguistics and God's revelation

While discussing the issue of Cognitive Linguistics in a theological context it was stressed that this pragmatic science is not capable of proving or denying the existence of God. This science actually confirms what theology has already stated that human beings are not able to get to know God on the basis of their own abilities. Therefore, God revealed himself to us using a variety of forms so that we can have a relationship with him and start perceiving our lives through the lenses of this revelation that is naturally inaccessible to us.

The idea of God's revelation limits some claims of adherents of Cognitive Linguistics regarding any possibility of the existence of the objective truth, but broadens their perspective in that it is not restricted to human minds. Even though many conservative Christian theologians believe in the idea of God's revelation, it does not mean that as humans we possess constant and direct access to the mind of God or can see the reality as God sees it. However, God's revelation equips us with knowledge that is beyond the reach of our natural human cognitive capacities and can know some aspects of the non-perspectival truth as God revealed it in his Word.

Moreover, the doctrine of God's revelation and inspiration changes our view of biblical metaphors and images, which are not merely human ideas about God. Even though we might not be able to determine if a given metaphor or image originated from God or from a biblical writer, all of them as God's revelation convey knowledge about God and are inspired by God being the word of God.

The idea that God revealed himself in human language and his revelation is transmitted though human minds justifies using Cognitive Linguistics, which deals with understanding human conceptualization, to study biblical revelation that has both divine and human dimensions. Thus, Cognitive Linguistics provides preachers with practical tools to study and articulate God's revelation.

The idea of God's revelation has implications for preaching because while preaching biblical metaphors and images preachers can have confidence that they actually communicate God's revelation not merely human invented ideas

about God. However, it also sets some limits on preaching because preachers as communicators of this revelation are restricted by its content in their sermons.

1.1.3 God's revelation in images

After discussing how the doctrine of God's revelation influences a possible scope of application of Cognitive Linguistics to theology and preaching, It will be demonstrated how the manner of God's revelation through images justifies using metaphors and images in sermons. This topic is controversial because many Christians wonder if it is permissible to create metaphors and images to present the one who explicitly forbade making any visual representations of himself (Ex. 20:1-4).[91] Therefore, in order to justify using metaphors and images in sermons, I will examine the manner of God's revelation as seen in the creation of people in his image, in images and metaphors in the Bible, and in the Incarnation of Christ who is the image of the Father. It will also be demonstrated how Cognitive Linguistics can be productive in understanding and describing these key events of God's revelation exploring further implications of a correlation between Cognitive Linguistics and theology.

1.1.4 Creation: the image of God as seen in humans

Theologians point out numerous reasons for the existence of this commandment that forbade making any visual representations of God. For instance, since God created everything and is above the whole created order, there is nothing that he can be compared to. Moreover, in some pagan religions making an image of a god was a way of exercising the control over the deity.[92]

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[91] *Holy Bible: New American Standard Bible*. 1995. LaHabra, CA: The Lockman Foundation.

[92] For an overview of the topic see also Gerhard von Rad, 'The Prohibition of Images in the Old Testament', in *Theological Dictionary of the New Testament*, II, ed. by Gerhard Kitttel, Geoffrey Bromiley (Grand Rapids: Eerdmans, 1964). p. 381-383 and 'εἰκών', in *New International*

However, the idea of using metaphors and images is strongly rooted in the manner of biblical revelation. Even though the Old Testament clearly forbids making any images of God and his visual representations, God is the first image-maker. When God created the animals, it is said that he created them 'according to their kinds' (Gen. 1:21, 24, 25), but when it came to humans God created people in his image and in his likeness (Gen. 1:26-27). The phrase 'the image of God' is found only four times in the Old Testament (Gen. 1:26-27, 9:6). Its usage in Gen. 9:6 is especially noteworthy, since it refers to the human condition after the fall, which is an indication that the image of God was not lost in humans as a result of sin.[94]

There are another fifteen Old Testament instances of using the word 'image' (צֶלֶם).[95] In Gen. 5:3 it is said of Adam 'he had a son in his own likeness, in his own image'.[96] Six appearances refer to idols that are physical representations of other gods (Num. 33:52; 2 Kings 11:18; 2 Chron. 23:17; Ezek. 7:20; 16:17; Amos 5:26). Three refer to representations of rats and tumours (1 Sam. 6:5, 11), and two refer to an image in metaphorical sense (Ps. 39:6; 73:20). Thus, in a majority of cases the word image is used to denote a physical representation of something. According to Von Rad, an image in the Old Testament 'means predominantly an actual plastic work, a duplicate, sometimes an idol; only on occasion does it mean a duplicate in the diminished sense of a semblance when compared with the original'.[98] Yet, this term is especially intriguing when used to describe human beings as being created in the image of God. Bruce Waltke, while commenting on the Old Testament uses of the term, stresses, 'A human

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Dictionary of New Testament Theology and Exegesis, II, ed. by Moisés Silva, 2nd edn, 5 vols (Grand Rapids: Zondervan, 2014), p. 102-105.

[94] Christopher Wright enumerates the impact of sin on the image of God in humans by showing how sin affects people spiritually, rationally, physically, and socially. See Christopher J. H. Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Nottingham: IVP, 2006), pp. 421-433.

[95] 7512 'צֶלֶם', in *The Hebrew-English Concordance to the Old Testament* ed. by John Kohlenberger III and James A. Swanson (Grand Rapids: Zondervan, 1998), p. 1370. On the meaning of צֶלֶם see Mainz J. Stendebach, 'צֶלֶם', *Theological Dictionary of the Old Testament, XII,* ed. by G. Johannes Botterweck, XV vols (Grand Rapids: Eerdmans, 2003), pp. 386–96.

[96] For a further discussion on a relationship between an image and likeness see Victor P. Hamilton, *The Book of Genesis 1-17,* New International Commentary on the Old Testament Series (Grand Rapids: Eerdmans, 1990), pp. 135-136.

[98] Gerhard von Rad, *Genesis: A Commentary*, translated by John H. Marks, The Old Testament Library (Philadelphia: Westminster, 1961), p. 56.

being is not said *to have* or *to bear* the image of God, such as God's immaterial essence, but each is said *to be* in his or her entirety be the image of God' [emphasis original].[99] Therefore, the image of God in people is something intrinsic to human nature.

There are also numerous New Testament passages that refer either to the idea of the image of God in humans or likeness of God.[100] There are two texts where the idea of people being in the image of God and likeness of God are used in a context of the creation (1 Cor. 11:7 and James 3:9). In a few other passages, there is a notion of believers being transformed into the image or likeness of God or Christ in the process of salvation. In Rom. 8:29, Paul says that Christians are being conformed to the image of the Son. The similar idea of being changed into Christ's likeness can be found in 2 Cor. 3:18. In Eph. 4:23-24 Paul writes about believers putting on the new nature 'created after the likeness of God'. Similarly, in Col. 3:10 Christians are admonished to put on the new nature that is being 'renewed in knowledge after the image of the creator'. Therefore, it appears that there is not any clear statement in the Bible that the image of God was lost in humans, but the New Testaments indicates that God's image is on the one hand an intrinsic element of human nature, but on the other hand, it is something Christians are to grow into.

Janet Soskice believes that in the New Testament 'the image becomes dynamic'. She points out, the image 'is not something we wholly and simply possess for it is Christ who is truly the image of the invisible God. The faithful are in the process of being 'conformed to the image' of the Son'.[101] Accordingly, it seems that people through faith in Christ can resemble Christ more and the

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[99] Bruce Waltke, *An Old Testament Theology* (Grand Rapids: Zondervan, 2007), p. 215. For more detailed analysis of New Testament texts on the image of God see H. Kuhli, 'εἰκών', *Exegetical Dictionary of the New Testament*, II, ed. by Horst Balz and Gerhard Schneider, III (Grand Rapids: Eerdmans, 1993), pp. 388–391.

[100] For a more detailed study of New Testament text on the image of God see Stephen I. Wright, 'The Phrase 'Image of God' in the New Testament', in *Growing into God: A Collection of Papers Resulting from a Study Process Conducted by Churches Together in Britain and Ireland, Which Included Three Special Consultations,* ed. by Jean Mayland (London: Church House Publishing, 2003), pp. 31-44

[101] Janet Martin Soskice, *The Kindness of God: Metaphor, Gender, and Religious Language* (Oxford: Oxford University, 2008), p. 38.

image of God can be more visible in them because they fulfil the function they were created to.[102] Christians are to grow in the image of Christ who is the perfect image of God.[103]

As Henry Wansbrough puts it, we are 'made in the image of God and remade in the image of Christ'.[104] It is possible because Christ proved to be faithful where humans failed. Wansbrough makes an important connection between the Genesis narrative and the New Testament teaching on the Incarnation. While comparing Adam as described in Genesis and Christ as depicted in Philippians 2, he points out that Adam and Christ were in the image of God, but there were significant differences:

> Adam tried to be like God, Christ did not count the equality with God a thing to be grasped (or perhaps "exploited"). Adam tried to exalt himself, but Christ humbled himself. Adam tried to evade death, but Christ accepted death.[105]

Therefore, even though humans never lost the image of God, only through Christ they can be transformed and remade in the image of Christ, which is a much more privileged position as compared to the one they had in the garden of Eden.

Nevertheless, at this point, it seems to be prudent to ask about the meaning of the idea of humans having been created in the image of God and in God's likeness. If the idea of people being created in God's image is to justify using metaphors and images in sermons and perceiving them from the

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[102] For a more detailed discussion on a relationship between the image of God and salvation see Piper, 'The Image of God' <https://www.desiringgod.org/articles/the-image-of-god> [Accessed, 17 December, 2015].

[103] Jan Valeš, 'Wolfhart Pannenberg's Imago Dei Doctrine as Interpreted by F. LeRon Shults and Kam Ming Wong', *European Journal of Theology*, 23 (2014), 43–56, (p. 44).

[104] Henry Wansbrough, 'Made and Remade in the Image of God - the New Testament Evidence', in *Growing into God: A Collection of Papers Resulting from a Study Process Conducted by Churches Together in Britain and Ireland, Which Included Three Special Consultations*, ed. by Jean Mayland (London: Church House Publishing, 2003), p. 45.

[105] Henry Wansbrough, 'Made and Remade in the Image of God', p. 46.

perspective of Cognitive Linguistics, the nature of this image needs to be explained.

1.1.4.1 Different views on the image of God

Defining the image or likeness of God is quite a challenging task since as Barth rightly emphasizes '…the text speaks less of the nature of God's image than of its purpose. There is less said about the gift itself than about the task'.[106] Thus, there are several views on the meaning of the image of God and Millard Erickson divides them into three groups: substantive, relational, and functional.

A substantive view assumes that the image of God is an inherent feature of being a human.[107] Depending on a variation, this feature might be physical, psychological, and spiritual or it might include all these elements. The Church fathers emphasized spiritual and moral characteristics as those elements that indicate people's likeness to God and enable them to relate to him. Other theologians such as Thomas Aquinas being influenced by Greek thought perceived human reason and cognitive capabilities as the qualities that constitute the image of God.[108]

Adherents of a relational view believe that the Triune God who is relational created people to have a relationship with him and with each other and only through this relationship with God people can experience being the image of God.[109] For Garrett Green there is a 'family resemblance' between God and human beings.[110] He argues that the image of God is 'the point of similarity between Creator and creature' and it 'made God accessible to the human

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[106] Karl Barth, *Church Dogmatics, III: The Doctrine of Creation*, ed. by G. W. Bromiley and T. F. Torrance, trans. by R. H. Fuller, Harold Knight, and J. K. S. Reid (Edinburgh: T.& T. Clark, 1936), p. 197.
[107] Erickson, *Christian Theology*, pp. 498-517.
[108] Thomas Aquinas, 'Treatise on Human Nature', in *Summa Theologica, I* (South Bend: St. Augustine's Press, 2010), question 93.
[109] G. C. Berkouwer, *Man: The Image of God* (Grand Rapids: Eerdmans, 1962), p. 71. See also R. Trembath Kern, 'Our Knowledge of God According to Karl Rahner', *Evangelical Quarterly,* 87:4 (1987), 329–41.
[110] Garrett Green, *Imagining God: Theology and Christian Imagination* (San Francisco: Harper & Row Publishers, 1987), p. 87.

imagination: Adam in the garden could imagine God as he truly is'.[111] People sinned because, even though they were created into the image of God, they wanted to become like God (Gen. 3:4). As a result of sin they lost their access to God and they lost their ability to know him.

So the loss of a relationship implied the loss of ability of having the right image of God in terms of knowing God. Having the wrong image of God leads to one of the most common sins of the Old Testament, namely idolatry, which is worshipping other gods or any other image of God different from the one that he revealed. For this reason Green defines idolatry as 'the misuse of the religious imagination'.[112]

Adherents of a functional view claim that the image of God is not in substantive qualities of human beings or in a relationship with God, but rather in humans' role assigned by their creator, which is seen in exercising dominion over the whole of creation.[113] Creation, looking at humans and their authority, could see the authority of God who ordered people to rule over his creation on his behalf.

Stanley Grenz presents a fourth view, which he calls dynamic. According to Grenz, the idea of the image of God refers to the eschatological future. 'The divine image is the goal or destiny that God intends for his creatures'.[114] Through Christ God restores his image in believers and this restoration will not be completed until Christ returns.[115]

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[111] Green, *Imagining God*, p. 87. Green also refers to Michelangelo's vision of creation as depicted on the ceiling of Sistine Chapel saying that it was not anthropomorphic rendering of God, but theomorphic rendering of man who is a reflection of God.

[112] Green, *Imagining*, p. 92.

[113] 'εἰκών', in *New International Dictionary of New Testament Theology and Exegesis*, II, ed. by Moisés Silva, 2nd edn, 5 vols (Grand Rapids: Zondervan, 2014), pp. 102-105 (p. 103). See also J. Richard Middleton, 'The Liberating Image? Interpreting the Imago Dei in Context', *Scholars Review*, 24:1 (1994) 8-25 (p. 12). Hamilton, *The Book of Genesis*, p. 140. Wright, The Phrase 'Image of God' in the New Testament', pp. 32-33.

[114] Stanley J. Grenz, *Theology for the Community of God* (Grand Rapids: Eerdmans Publishing Company, 2000), p. 173.

[115] Since Grenz develops his approach indebting to Wolfhart Pannenberg, see also Wolfhart Pannenberg and Duane A. Priebe, *What Is Man? Contemporary Anthropology in Theological Perspective.* (Philadelphia: Fortress Press, 1970), p. 3. For a more detailed discussion on consequences of Pannenberg's perception of the image of God see Jan Valeš, 'Wolfhart Pannenberg's Imago Dei Doctrine as Interpreted by F. LeRon Shults and Kam Ming Wong', *European Journal of Theology*, 23 (2014), 43–56.

Therefore, while analysing these views on the issue of the *Imago Dei*, I found them insufficient since all of them while explaining this notion focused on just one aspect of human beings such as rationality, spirituality, ability to make moral choices, immortality, one ability such as a relationship with God, one task such as exercising dominion or one goal as the future resemblance to Christ only. A substantive view ignores the idea of unity and completeness of human beings. It does not give a satisfactory answer to which human feature actually is the image of God. A relational view does not answer the question what constitutes the human ability to enter into a relationship with God and what happened to the image of God when this relationship was broken because of the fall. A functional view also seems to be debatable since the Bible itself is not clear about the nature of the dominion over the creation and its correlation with the notion of the image of God. Consequently, it is questionable whether exercising dominion should be understood as the content of the image of God or the idea of dominion is a separate privilege God bestowed on people who were created in his image.[116] Even if the dominion is seen as the content of the image of God, this approach just like the others seems to be overly limiting by narrowing the image of God simply to one aspect while ignoring the others. Finally, a dynamic view does not really explain the meaning of Old and New Testament passages that suggest the image of God being an inherent quality of all humans not only followers of Christ.

Numerous modern readers of the Old Testament, especially those living in the Western hemisphere, often feel compelled to try to define the exact nature of the image of God in humans. However, the Old Testament writers did not think in terms of precise definitions and they accepted much more ambiguity in their thinking about God and his works. Thus, when studying Genesis 1-2 narrative it appears that both creation accounts lead toward the creation of humans and show their uniqueness as being different from the rest of the creation. People were distinct and unique because they were created at the very

[116] Berkouwer, *Man: The Image,* p. 71. See also Piper, 'The Image of God' <www.desiringgod.org/articles/the-image-of-god> [Accessed 27 August 2014].

end, they were created in a different manner than the rest of the world, and they were created in the image of God. Therefore, creation narratives focus on the unique nature of humans as being made in their totality in the likeness of God. The Hebrew writers did not feel compelled to explain the nature of this likeness, but instead they left their readers with a simple statement that God created people in his own image, which suggests that a human being as a whole is the reflection of God. Therefore, it does not seem to be justifiable to make just one aspect of humanity superior or more prominent then the others. In this respect I am in agreement with Victor Hamilton, Bruce Waltke, Moisés Silva, and others who believe that we bear the image of God in our total being.[117] Even though God does not have a body, he sees, hears, speaks, and acts. He has reason, will, and emotions. He is a personal and spiritual being with an ability to enter relationships and social interactions. He also rules over his creation.[118] Human beings reflect the same qualities.

Therefore, God is the first image-maker in history and he chose images to reveal himself, and in the case of creation, he chose people to be his image. This idea is significant for number of reasons. First, as opposed to objections voiced by some theologians who claim that God cannot be expressed in human terms because he is ineffable, God chose limited human beings to be in his image and reflect illimitable God. Second, the fact that God made humans in his image indicates that they are a part of his general revelation. Hence, it is possible to learn something about God by looking at people. Images are means of God's revelation, so it is also justified to perceive them as the valid manner of conveying God's revelation in preaching.

[117] Hamilton, *The Book of Genesis*, p. 137, Waltke, *An Old Testament Theology*, p. 215-219, 'εἰκών', *NIDNTTE*, p. 103.
[118] Waltke, pp. 215-219,

1.1.4.2 Image of God and Cognitive Linguistics

While reflecting on the whole concept of God creating people in his image, it appears that this biblical doctrine also validates applying Cognitive Linguistics to communicating theological concepts. On the other hand, Cognitive Linguistics allows describing the idea of the image of God and gives preachers its deeper understanding in the context of human cognition and embodiment.

The fact that God created humankind in his image changes our perception of humans because it does not allow secularizing our view of the humankind. It also changes our perspective on Cognitive Linguistics because according to Genesis God is the source of his revelation through his image in humans, which means that the idea of the image of God did not originate in a human mind, but this conceptualization took place in the mind of the creator. Since people were created in the image of God, the image was a quality that was given to them instead of being noticed or invented by them.

Moreover, Cognitive Linguistics is productive in analysing and conveying God's revelation because of the nature of humanity as created in the image of God. The image of God in people established a connection between human beings, human language, human cognition, and God who chose to reveal himself through imperfect humans. Therefore, the act of creation not only justifies using human terms to talk about God, but also allows analysing God's revelation from the point of view of human cognition. The fact that God made people in his image is one of the reasons to hold to a theistic vision of the world, but it also stresses the human aspect of God's revelation allows embracing Cognitive Linguistics as a helpful tool in understanding it.

In this analysis Cognitive Linguistics appears to be helpful because it does not separate the mind from the body or does not stress just one aspect of humanity, but it is based on the idea of embodied minds and describes humans as a psychosomatic unity. Therefore, it confirms a theological perspective of scholars such as Hamilton, Waltke, and Silva who instead of seeing the image of God as only one aspect of humanity, perceive human beings in their totality as made in the image of God.

Cognitive Linguistics also provides preachers with effective tools to describe the metaphor of the image of God. Since human beings are made in the image of God, it is possible to perceive this image in terms of conceptual metaphor that is based on the idea that one concept is described in terms of another. In this case the more abstract concept of God is understood in terms of the more concrete concept of human beings. In Genesis, people as the image of God are an element of God's self-revelation and they also convey some information about God's character. Of course God is not a human being, except for the Incarnation, but he chose to reveal some aspects of his nature by creating people in his likeness. The image of God is a metaphor depicting humanity's role, origin, characteristics, and a relationship with God, but in the act of creation humans become, in a sense, a metaphor of God. From the perspective of the rest of creation people are like God, they represent God, and they exercise dominion over the creation on his behalf. Accordingly, they are the only physical image of God available to the rest of creation to see.

1.1.5 Written revelation: God as seen in biblical images

In the following sections I am going to continue my argument on how the manner of God's written revelation justifies employing metaphors and images in preaching, but also I want to explore how Cognitive Linguistics transforms our understanding of religious language.

The abundance of images in the Bible indicates that God does not oppose every kind of image, but uses them in communication with his creation. Mary DesCamp and Eve Sweetser conducted research on conceptual metaphors of God in the Bible and identified forty-four instances of such metaphors that depict various attributes of God and ways in which he relates to his creation.[120] The biblical

[120] Eve Sweetser and Mary Therese DesCamp, 'Motivating Biblical Metaphors for God: Refining the Cognitive Model', in *Cognitive Linguistic Explorations in Biblical Studies*, ed. by Bonnie Howe and Joel Green (Boston: De Gruyter, 2014), pp. 7-23, Mary Therese DesCamp and Eve E. Sweetser, 'Metaphors for God: Why and How Do Our Choices Matter for Humans? The

writers made frequent use of images that can be defined as 'words that evoke a sensory experience in our imagination' and, according to modern literary theories, their purpose was not purely artistic.[121] Even though biblical texts that include metaphors have great literary value, significant studies have shown that the biblical imagery was predominantly used as a vehicle of conveying ideas in a manner that was familiar to the audience and captivating their minds. Numerous scholars have broadly addressed the topic of biblical interpretation with a special emphasis on interpretation of metaphors and there are a variety of approaches to studying the Bible and metaphors. However, the methodology presented in this research will be based on a modern theory of literary interpretation of the Bible and presented principles will reflect a mainstream conservative evangelical approach.[123] Despite numerous views on metaphors and images in history, modern metaphor theories stress the fact that the images in the Bible were not just decorations of the message but they were the message itself. It appears that the biblical writers conveying God's revelation, utilized images and metaphors in order to express in words ideas that can hardly be expressed in other ways. The most important doctrines of Christianity such as salvation, redemption, becoming the children of God, or even the concept of God as the Father are presented in a metaphorical fashion.

Therefore, it is worth stressing that if preachers are communicators of God's revelation, using metaphors and images is not only unavoidable, but

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Application of Contemporary Cognitive Linguistics Research to the Debate on God and Metaphor', *Pastoral Psychology*, 53.3 (2005), 207–238.

[121] Leland Ryken, *How to Read the Bible as Literature* (Grand Rapids: Zondervan, 1985), p. 90.

[123] See Sweetser and Mary DesCamp, 'Motivating Biblical Metaphors for God', pp. 7-23. Ian Paul, 'Metaphor', in *Dictionary for Theological Interpretation of the Bible*, ed. by Kevin J. Vanhoozer and Craig Bartholomew (Grand Rapids: Baker Academic, 2005), pp. 507-510. Anthony C. Thiselton, *Hermeneutics: An Introduction* (Cambridge: Eerdmans, 2009), pp. 43-44, 52-53, 235-237. Ian Paul, 'Metaphor and Exegesis', ed. by Craig Bartholomew, Colin Greene, and Karl Moller, *After Pentecost: Language and Biblical Interpretation*, II (Grand Rapids: Zondervan, 2002), 387–402. Speaking of application of metaphor theory to preaching see Shawn D. Radford, 'The Sermon as Illustration: Confirming Biblical Texts in Concrete Expressions', in *Evangelical Homiletics Society*, October 13-15, 2005. Argile Smith, 'Rethinking the Value of Metaphors in Listener-Sensitive Homiletics', in *Evangelical Homiletics Society*, 2002.

considering that metaphors are the key vehicles conveying God's revelation, it is necessary. It can be said that metaphors and images become our primary preaching material. While perceiving biblical metaphors and images from the perspective of Cognitive Linguistics, there are even more arguments for employing them in sermons since as cognitivists say language is largely metaphorical and metaphors are the dominant manner in which we conceptualize life and communicate especially abstract concepts. If this is the case, preachers cannot communicate about God without using metaphorical language.

1.1.5.1 Biblical revelation and religious language

While discussing the manner of biblical revelation as the justification of employing metaphors in sermons, one of the issues that needs to be addressed is the concept of religious language and its meaning. For centuries scholars have debated about the nature and function of language as a vehicle of God's revelation. These debates led to emergence of the idea of religious language and its characteristics. It is the language that as preachers we find in the Bible, but also theological language we use to explain theological ideas. In the following section, I am going to present a few approaches to religious language and show, how Cognitive Linguistics transforms our understanding of this concept.

Historically theologians have debated whether the language about God is metaphorical or literal and how to distinguish these two. At times this task seems to be easy since statements such as 'God is the warrior' appear to be metaphorical, but how to understand phrases such as 'God is love'. Are they metaphorical or literal, and if literal what does love as description of God really mean? Is God more loving than us or loving in a completely different manner?

From the medieval ages, there were four traditional ways of speaking about God: univocal, equivocal, negative (*via negativa*), and analogical.[124] Univocal language assumes that a given word has the same meaning in different contexts, but equivocal language assumes different meanings. For example, words such as 'be' or 'wise' can be used to describe God and humans. As Michael Nevin puts it:

> It might be that God and humanity *are* in the same way – that we therefore use the word *be* univocally. It might be that God and humanity *are* in irreconcilably different ways – that therefore we use the word *be* equivocally [emphasis original].[125]

In a similar fashion some scholars perceive the word 'wise'. God is wise and a human being can be wise and, in their opinion, the only difference is the matter of degree.[126] Duns Scotus argues that when such terms are applied to God, they are used 'in a most perfect degree' without any imperfections or limitations characteristic to creatures.[127] In his view, since God's revelation was given in a clear and meaningful manner, therefore religious language must be univocal so that there is no question about the meaning of our statements about God.[128]

A univocal approach was criticized by Thomas Aquinas who claims that God is transcendent and immanent in the universe and as the ultimate cause of everything, he is not in the same way as the universe is.[129] He also stresses the fact that the word 'wise' has a different meaning when used to describe human beings and when applied to talk about God since God is wise in a completely way

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[124] Dan R. Stiver, *The Philosophy of Religious Language: Sign, Symbol and Story* (Cambridge: Blackwell Publishers, 1996), pp. 15-29.
[125] Michael Nevin, 'Analogy: Aquinas and Pannenberg', in *The Nature of Religious Language: A Colloquium* ed. by Stanley E. Porter (Sheffield: Sheffield Academic, 1996), 201-211 (p. 201).
[126] Brian Davies, *An Introduction to the Philosophy of Religion*, (Oxford; New York: Oxford University Press, 2004), p. 142.
[127] John Duns Scotus and Marilyn McCord Adams, *Duns Scotus - Philosophical Writings: A Selection*, trans. by Allan B. Wolter, (Indianapolis: Hackett Publishing Company, Inc., 1987), p. 25.
[128] Stiver, *Philosophy*, pp. 20-21.
[129] Michael Nevin, 'Analogy', p. 201.

than humans. Aquinas states, '[w]hat it signifies in God is not confined by the meaning of our word but goes beyond it'.[130] Jeff Astley takes this discussion further and points out that using univocal language to talk about God may result in very anthropomorphic theology.[131]

Thus, some theologians decided to follow the negative way (*via negativa*) and reached a conclusion that all language about God is equivocal and therefore it needs to be negated. Considering that God is beyond all knowing, it is easier and more reliable to say who he is *not* than who he is. Dan Stiver defines the goal of the negative way as to move 'beyond words and concepts by denying them, which is not to lead to scepticism or unbelief, but precisely to the truth, to insight, and actual experience that God is beyond all such words'.[132] Thus, language does not carry any descriptive information, but it has an evocative function. Among proponents of the negative way, there were Moses Maimonides, Pseudo-Dionysius and numerous mystics such as Meister Eckhart. Critics of this approach, even though they stress its value, indicate that it might be overly limiting not allowing people to make any positive statements of God who is a complete mystery.[133]

For these reasons, another approach was introduced and it was based on analogical predication. Astley explains that this notion 'involves applying concrete positive terms to God with a similar meaning to that which those words and phrases normally have when they are applied to us'.[135] However, it is essential to emphasize that meaning of these words when used to talk about God is neither completely the same nor totally different than when used to talk about people. 'Hence the idea of analogical language as language that is attributed to God in a way that is *at the same time* like and unlike. Thus God is

[130] Thomas Aquinas, *Summa Theologiae*, Ia, 13, 5 in Brian Davies, *An Introduction to the Philosophy of Religion*, (Oxford; New York: Oxford University Press, 2004), p. 142.
[131] Jeff Astley, *Exploring God-Talk: Using Language in Religion* (London: Darton Longman and Todd, 2004), p. 57.
[132] Stiver, *Philosophy*, p. 18.
[133] Astley, *Exploring God-Talk,* p. 57.
[135] Astley, *Exploring God-Talk,* p. 58.

like us in that we both exist, but unlike us in that his existence transcends ours' [emphasis original].[136]

Aquinas and his followers defined two kinds of analogy: *analogy of attribution* and *analogy of proportionality*. *Analogy of attribution*: certain characteristics are attributed to somebody or something. For example, only a person can be healthy but we say that food is healthy or doing exercise is healthy because they cause health or help to keep it. In the same way, it is possible to talk about God as wise or God as love because he is the source of all wisdom and love. *Analogy of proportionality* applies the same words to beings belonging to different categories and consequently the meaning of these words changes. For example, people often call their pets friendly, intelligent, loyal, funny, and faithful, but it is assumed that the word friendly when applied to a dog has a different meaning than when applied to a friendly person. There is also a difference of proportion. The same is true when we talk about God. It appears that human love, loyalty, and faithfulness are only a faint echo of God's attributes.[137] Thus, analogy, as defined by Aquinas, is based on the idea of similarity and dissimilarity of compared elements and Aquinas perceived it as a more suitable form to talk about God.[138]

While concluding this part of discussion on historical views on religious language, it is worth noticing that even though all proponents of views presented above agreed that God revealed himself in human language and human terms, they treated human language with some level of mistrust when applied to God since it seemed to be inadequate and overly limited.[139] They also struggled with understanding and explaining the meaning of human terms when used to talk about God because equivocal and polysemous language seemed for them perplexing. A part of this difficulty was distinguishing between literal and figurative ways of speaking about God. On one hand, they could not deny that God revealed himself using metaphors and saw them as being necessary in

[136] Michael Nevin, 'Analogy', p. 201.
[137] Stiver, *Philosophy*, p. 21 and Astley, *Exploring God-Talk,* p. 59.
[138] Stiver, *Philosophy*, p. 127.
[139] Bonnie Howe, *Because You Bear This Name: Conceptual Metaphor and the Moral Meaning of 1 Peter* (Atlanta: Society of Biblical Literature, 2008), p. 38.

communicating about him, but on the other hand, they perceived metaphors with mistrust valuing more literal language as presenting reality in more accurate ways. In their understanding of language 'each word is assumed directly to signify an entity in the real world'.[140] Thus, Aquinas' view on utilizing analogy to speak about God is based on an Aristotelian understanding of language where metaphors are seen as improper or deviant uses of words. Therefore, the difficulty of defining how religious language functions and how people can talk about God was unresolved and there was a need for a different more comprehensive view of language and metaphors.

One of the ways of resolving some of the issues that medieval scholars tried to address is overcoming the dichotomy between religious and non-religious language. Thus, Gregory J. Laughery presents a different and more unified approach. While wrestling with the idea of nature of religious language and trying to answer the question if it is different from other kinds of language, he stresses the importance of unifying language without ignoring its diversity. He argues that God is both transcendent and immanent, which means that 'God is outside, *beyond* language, but can be said inside, *within* language… God in Scripture is revealed by language, although never confused with it' [emphasis original].[141] Laughery insists that God's relationship with language is the same as with the rest of creation, namely he is related to it and distinct from it. Consequently for Laughery the Word of God addresses the whole of life and there is no need for a division between religious language and other types of language. He confirms that 'whether scientific, ordinary or religious, "all" language has a capacity, in a meaningful, referential, dynamic manner, to point back to the Creator'.[142] This unified understanding of all language as capable of conveying the truth about God brings a new perspective to the discussion on metaphors as vehicles of God's revelation. However, it needs to be said that Cognitive Linguistics moves the discussion even further not only bringing down

[140] Howe, *Because You Bear*, p. 40.
[141] Gregory J. Laughery, 'Language at the Frontiers of Language' in *After Pentecost: Language and Biblical Interpretation*, II, ed. by Craig Bartholomew, Colin Greene, and Karl Moller (Carlisle: Paternoster, 2001), 171-194 (p. 179).
[142] Laughery, 'Language at the Frontiers', p. 179.

the distinctions between religious and secular language, but also offering an explanation how people conceptualize abstract concepts such as God.

1.1.5.2 Religious language and Cognitive Linguistics

Cognitive Linguistics provides further arguments against distinguishing between religious language and other types of language since it argues that human cognition and language are perspectival, dependent on embodiment, and species-specific. As mentioned before, John Sanders argues that there is no special conceptual apparatus in human brains designed to talk about God, but instead 'we use our everyday conceptual structures to think about God and religion'.[143] His insights are especially vital for understanding nature of God's written revelation in metaphors and images since he points out that God communicating with people utilizes 'normal human-embodied perceptual system'.[144] It means that even these biblical metaphors and images that are created under unique inspiration of God are based on human conceptual system, which means that God presents himself using human terms.

Therefore, from the perspective of Cognitive Linguistics there is no difference in comprehending and describing the concept of God and other abstract concepts. Such process is based on the same mechanism of understanding one conceptual domain in terms of another and since our domain of experience is located in our physical world this is the domain where our comparisons are taken from. Numerous Christians arguing against using metaphorical language to talk about God point out that the prophet Isaiah asked 'To whom then will you liken God? Or what likeness will you compare with Him?' (Isa. 40:18) pointing out that God is unlike idols made by people.

However, as humans we do not have any other way of conceptualizing the reality than by using our perception shaped by our embodiment, and even Isaiah in this chapter uses numerous metaphors for God presenting him as a

[143] Sanders, *Theology in the Flesh*, (location 72-75).
[144] Sanders, *Theology in the Flesh,* (location 1648).

ruler (v. 9-10), shepherd (v. 11), as the one who 'sits above the circle of the earth' and 'stretches out the heavens like a curtain' (v. 22). In the following chapters he depicts God as 'a king, master, warrior, father, husband, and mother'.[145] Each of these metaphors presents different characteristics of God, but presents them in human terms. Moreover, in the Bible God is portrayed in very anthropomorphic ways as the one who speaks, sees, hears, sits on the throne, and whose hand is not too short to help.

Cognitivists also point out that attempts of developing a separate category of religious language are insufficient. They say that even the traditional negative way of speaking about God is based on human concepts. When theologians define God being transcendent as being beyond or outside, they actually prove that they conceptualize God from their own human perspective and use spatial concepts of transcendence. They perceive the world they live in as a container and since God is greater, he is beyond their known boundaries or outside of this world.[146]

As will be demonstrated later conceptual metaphor theory allows to use of human concepts to talk about God while retaining similarity and dissimilarity of two concepts, whereas blending theory explains how bringing together two concepts such God and king results in emergence of a new concept while respecting integrity of each of them.

Thus, in conclusion it needs to be said that applying Cognitive Linguistics to articulating biblical and theological concepts proves the distinctions between religious and non-religious language unjustified. Moreover, it demonstrates that our human conceptual system and human language are the only tools we have to talk about God. Therefore, it also justifies using metaphors and images in sermons because they are the means of God's revelation and primary means of human communication.

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[145] For a further discussion on the subject see Marc Zvi Brettler, 'Incompatible Metaphors for YHWH in Isaiah 40-66', *Journal for the Study of the Old Testament,* 78 (1998), 97– 120.
[146] Sanders, (location 4487-4514).

1.1.6 The Incarnation: God as seen in Christ

While continuing the argument about how the manner of God's revelation justifies using metaphors and images in sermons and how Cognitive Linguistics contributes to communicating biblical and theological concepts, it is time to discuss another act of God's revelation in images, namely the Incarnation of Christ.

1.1.6.1 Christ as the image of God

God revealed himself in images in creating people in his image, in the images in the Bible, and in the Incarnation of Christ – the perfect image of the Father.[147] By becoming a man, Jesus not only entered the broken world, but also revealed God in a way understandable for humankind. In the Apostle John's words, 'No one has ever seen God, but the one and only Son … has made him known' (John 1:18). Karl Barth explains the purpose of Christ's Incarnation by saying, 'He unveils Himself as the One He is by veiling Himself in a form which He Himself is not' (Col. 1:15-19). Thus, in the act of Incarnation Christ revealed himself by taking human nature and communicating in human terms.

Paul, in the Epistle to the Colossians, makes an even more striking statement when he says, 'The Son is the image of the invisible God' and 'God was pleased to have all his fullness dwell in him' (Col. 1:15-19). In Christ the invisible becomes visible, since he is the one that allows people to see the unseen. Gerhard von Rad lists possible ways the word image (εἰκὼν) was used in Greek and includes also more metaphorical examples such as a mental image, similitude, living image, likeness, embodiment, and manifestation.[151] Von Rad, while commenting on image (εἰκὼν) in Colossians 1:15, stresses the equality of Christ as the image of God with the original that is with God himself and

[147] Garrett Green provides a helpful discussion on the issue of Imago Dei, the Incarnation, and specifically, Christ as the image of God. Garrett Green, *Imagining God: Theology and Religious Imagination*, pp. 83-88.
[151] Von Rad, 'εἰκὼν', *TDNT*, p. 388.

perceives Christ as the prefect revelation of God— the one in whom God's fullness bodily dwelt.[152]

Peter K. Stevenson and Stephen Wright, in *Preaching the Incarnation*, provide their readers with important insights regarding Christ being the image of God. First they argue that the Pauline words about the Son being the image of the invisible God do not refer to 'the eternal pre-existent Word, but to the human Jesus of Nazareth'.[153] Second, indicating the literary context of these words, they observe echoes of the creation narrative because Christ is described as:

> […] the firstborn over all creation. For in him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him. He is before all things, and in him all things hold together (Col. 1:15-17).[154]

This indicates that as the image of God and the true human being at the same time, Christ fulfils the role that the first humans lost. He rules over the whole creation, which he also created. Hence, Stevenson and Wright conclude that Christ being the image of the invisible God means that '*Jesus Christ is the end-time fulfilment of humanity's destiny to rule over the earth*' [emphasis original].[155]

However, considering my conclusions regarding people being made in the image of God when I stressed the fact that humans in their total beings reflect God not just in their one aspect or their function, I argue that an analogical observation can be made regarding Christ being the image of God. Paul in

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[152] Von Rad, 'εἰκὼν', *TDNT,* p. 395.
[153] Peter K. Stevenson and Stephen I. Wright, *Preaching the Incarnation* (Louisville: Westminster John Knox Press, 2010). p. 149.
[154] For a detailed analysis of this text and its Christology see Gordon D. Fee, *Pauline Christology: An Exegetical-Theological Study* (Peabody: Hendrickson Publishers, 2007), pp. 298-307
[155] Stevenson and Wright, *Preaching*, p. 150. While I agree with Stevenson and Wright's analysis of the text, I disagree with their understanding the image of God as limited to the privilege of ruling over the creation only.

Colossians places this idea in the context of creation and ruling over the earth, but Christ's role as the one who perfectly reveals God cannot be forgotten.

The fact that Christ is the image of God has serious implications for developing theology of preaching and these will be presented in the later part of this chapter. However, at this point, it needs to be stressed that Christ's Incarnation as an example of God's revelation in images is yet another argument justifying using metaphors and images is sermons since metaphors and images are suitable tools to talk about God.

This idea of reflecting the form and manner of God's revelation goes even further when the role of the Holy Spirit is taken into account. As said earlier, the Holy Spirit is the one who conforms believers to the image of Christ and there are biblical texts that present the idea of being changed into the likeness of Christ or the likeness of God (Rom. 8:29, 2 Cor. 3:18, Eph. 4:23-24). Therefore, as humans we are created into the image of God, but as believers, God's children redeemed by Christ, we are being transformed by the Holy Spirit to the likeness of Christ – namely conformed to the image of God who became a human. Hence, the revelation of God in the Incarnation of Christ – the image of God – is both preached by Christians in their sermons and visible in Christians in their lives as they are becoming living images of Christ. As a result their bodies are the temple of the Holy Spirit and they live striving to embody Christ's character and his example. Thus, embodied God allows us to embody his character and his way of living.

1.1.6.2 The Incarnation and Cognitive Linguistics

The act of Incarnation establishes another link between theology and Cognitive Linguistics justifying its use, but also showing its usefulness in conveying theological concepts. The Incarnation not only reinforces the idea that we are not limited to our human perspective and there is God who wants to have a relationship with people, but also overcomes the boundaries between

divine and human and shows the lengths that God went to enter the human conceptual system and communicate in human language.

The fact that God became a human is the strongest argument for confessing theistic theology and engaging Cognitive Linguistics in examination and communication of biblical concepts. God entered our world as a historical character of Jesus from Nazareth, which is the foundational belief of Christianity and this act of revelation that took place in a form of a human being with human perception allows the employing of Cognitive Linguistics as the means of examining Christ's Incarnation and his words.

Interestingly, one of the key assumptions of Cognitive Linguistics is the notion of embodiment and its implications for perception and communication. The key doctrine of Christianity is the statement that God became an embodied being to change our perception of him and the world, and to communicate with us.

An example of productivity of Cognitive Linguistics in theology can be seen in Zoltán Kövecses' attempt to apply it to interpreting and explaining the doctrine of the Incarnation of Christ. In his analysis he refers to the prologue to the Gospel of John stressing that God is the Word and the essence of Christ's coming is to become an embodiment of God's Word. He explains that 'As such, Jesus metonymically also stands for God, the metonymic chain being EMBODIMENT OF INSTRUMENT stands for the INSTRUMENT itself that stands for the AGENT. That is, we have the EMBODIMENT OF THE WORD OF GOD FOR THE WORD OF GOD FOR GOD HIMSELF'.[157]

Then, while referring to various passages from the Gospels, Kövecses identifies a series of metaphors related to the Incarnation. Based on the Gospel texts he perceives the birth of Jesus as the coming of God's Word to people, which is based on the metaphor BIRTH IS ARRIVAL ('The baby will come soon'). By living among people Jesus embodied the Word and God himself. Through Christ

[157] Zoltán Kövecses, 'The Biblical Story Retold: Symbols in Action - A Cognitive Linguistic Perspective' <http://das.elte.hu/content/faculty/Kövecses /biblical%20story%20paper.pdf> [Accessed 15 September 2015], p. 12. Following the accepted convention, I use lower capitals for indicating conceptual metaphors, metonymies, and domains.

God was physically present among people and this fact reflects the metaphor EXISTENCE IS PRESENCE HERE ('A new age is here', 'the Word became flesh, and dwelt among us'). Finally, Christ as the perfect image of God and embodiment of God's Word allowed people to get to know God. God revealed himself and communicated with people by sending his Son since COMMUNICATION IS SENDING.[158]

Kövecses' analysis is compelling as an example of employing conventional conceptual metaphors and metonymies to explain the biblical texts regarding the coming of Christ and describe the biblical concept of the Incarnation. More practical aspects of conducting this kind of analysis will be provided in the following chapters.

To conclude this part of the chapter, the notion of preaching images and metaphors is rooted in God's revelation in images when God created the humans in his own image, when he revealed himself through the biblical images, and finally when he revealed himself in Christ who is the image of the Father. Since God uses metaphors and images as essential means of his self-revelation, it provides the theological justification for their use in sermons that convey God's revelation. Considering the fact that God's revelation took place in human terms which included human beings in their totality, the written revelation expressed in human language, and the Incarnation when God became a human, it is helpful to utilize Cognitive Linguistics as a tool for examination of this revelation. This set of theories provides a theoretical framework and practical approach to understand human cognition as expressed in language.

The idea of God's revelation is also important while applying Cognitive Linguistics to preaching because it brings the theistic perspective and in this respect widens the view advocated by this theory that is limited only to the perspective of human minds. If our perception of reality is merely a product of our embodiment and experiences, how did ideas of God, afterlife, eternity, spirituality or a soul even appear in our minds. They all point beyond our experience to our creator.[159]

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[158] Kövecses , 'The Biblical Story Retold', p. 12

[159] Cognitivists while trying to explain the origin of ideas such as God, afterlife, eternity, soul, truth, and others perceive humans as outcomes of evolutionary processes. In their opinion, some

1.2 IMPLICATIONS OF GOD'S REVELATION FOR DEVELOPING A THEOLOGICAL FRAMEWORK FOR SHOWING THE UNSEEN BY USING METAPHORS AND IMAGES IN PREACHING

In the previous sections it was argued that using metaphors and images in sermons is justified because of the manner of God's revelation in images. As recipients of God's revelation preachers are able to see images in themselves as they are created in the image of God, in the Bible since it is filled with imagery, and in Christ, as he is the image of God. Therefore, they have to use images in sermons because when they preach they inevitably bring themselves to the pulpit as people created in the image of God. They preach biblical metaphors and images, and finally they proclaim the message about Christ the image of God. These images seem to be indisputable means of conveying God's revelation is sermons.

However, when trying to find the best ways of presenting biblical revelation, preachers have to define their role and limits of their authority. Should they only repeat and explain biblical metaphors? Can they convey the meaning of biblical texts creating new metaphors? These issues will be addressed in the first part of this section. Its purpose is not to resolve all of those serious hermeneutical, theological, and linguistic problems, but rather depict the scope of challenges preachers face and define preachers' role and authority when it comes to preaching metaphors. In order to define the preachers' role and authority three different approaches to preaching will be presented and discussed, namely cognitive-propositional, experiential-expressivist, and cultural-linguistic.[160]

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of such ideas might have survival value, whereas others seem to be the most intuitive for human beings or they resulted from the forming of societies and social relationships. See Lakoff, *Metaphors We Live By*, p. 159-184. See also Justin L Barrett, *Why Would Anyone Believe in God?* (Walnut Creek: AltaMira, 2004) and Pascal Boyer, *Religion Explained: The Evolutionary Origins of Religious Thought* (New York: Basic Books, 2001). For more information on how religious beliefs are natural for children and how they are formed from early years by our perception see Justin L Barrett, *Born Believers: The Science of Children's Religious Belief* (New York: Free Press, 2012).

[160] This terminology originates from George Lindbeck. His ideas were further developed by Hans Frei and applied to preaching by Charles Campbell who devoted his book to the analysis of Hans

In the next part of this section, it will be shown how the means of God's revelation through images as depicted earlier, serve as a theological framework for understanding preaching that utilizes metaphors and images. It will also be demonstrated that the notion of God's revelation understood in terms of embodiment of speaking of God that is expressed images leads to developing Trinitarian theology of preaching. Thus, before examining how Cognitive Linguistics may enrich and transform our methodology of interpreting the biblical text and preaching, it is in order to give some insights regarding theology of preaching that are based on previous discussions presented in this chapter. Principles presented in the following sections, even though rooted in the idea of God's revelation in images, actually apply to all preaching not only preaching that utilizes Cognitive Linguistics. However, in this kind of preaching, they play an especially important role showing how a theological context and boundaries set on some claims of some cognitivists can be articulated in preaching practice.

1.2.1 Views on preaching

Various scholars perceive preaching differently, so in this section three major views on preaching will be presented: cognitive-propositional, experiential-expressivist, and cultural-linguistic.

Those who adhere to a cognitive-propositional approach to preaching, like Haddon Robinson, understand preaching as 'the communication of a biblical concept'.[161] For Robinson preaching is propositional in nature and it is about discovering the biblical concept through the process of exegesis and communicating it to the listeners. However, before this concept can be communicated and becomes the sermon idea, it has to go through a series of transformations. In a modified version of Robinson's approach there are three steps. First, preachers while studying the text identify the exegetical idea, which

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Frei's approach and its influence on preaching. See Campbell, *Preaching Jesus*, pp. 65-82, 122, 141.

[161] Haddon W. Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages* (Grand Rapids: Baker Academic, 2001), p. 21.

captures what the text says. Then, using the exegetical idea they formulate the theological idea that conveys the purpose of the text and its timeless truth, and finally they create the homiletical idea, which becomes the main idea of a sermon or its dominant thought. It is a sermon in a nutshell.[162] The purpose of preaching is to communicate the biblical concept in a way that reaches the contemporary listeners.

The notion of identifying the main controlling idea of a text that becomes the main idea of the sermon has been widely discussed among homileticians. Eugene Lowry believes that the Bible is largely 'non-propositional' and argues that any attempt to reduce the text to propositional statements distorts its experiential meaning.[164] Instead of identifying the dominant idea of a sermon, Lowry insists on naming sermon focus, which is understood not as the thesis of a sermon, but rather the main issue, conflict or in Lowry's terminology the 'itch'.[165] Thomas Long instead of finding sermon's Big Idea writes about stating the claim of a text upon the hearers and identifying its intention. Next, he moves to defining the focus and function of a sermon by saying, 'What the sermon aims to say can be called the "focus", and what the sermon aims to do can be called its "function"'.[166]

Interestingly, even those who criticize the notion of defining a sermon's main idea or the dominant thought in a sentence, cannot escape it completely, but still have some ways of expressing the text and narrowing the sermon to some kind of a statement. Critics say that if a single sentence can capture the meaning of the whole text, there is no need for a text any more and at times it is left behind since preachers give the audience its main idea. In some traditional sermons preachers focused more on explaining and analysing the dominant thoughts of their sermons than actually making an exposition of the text and following its flow. Propositional preaching has been often accused of flattening

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[162] Szumorek, *Spotkanie z Wszechmocnym*, pp. 125-134.
[164] Eugene L. Lowry, *Doing Time in the Pulpit: The Relationship Between Narrative and Preaching* (Nashville: Abingdon Press, 1985), pp. 79-80.
[165] Eugene L. Lowry, *The Sermon: Dancing the Edge of Mystery* (Nashville: Abingdon, 1997), pp. 107-109.
[166] Thomas G. Long, *The Witness Of Preaching* (Louisville: Westminster John Knox, 2005), p. 108.

the text, losing a lot of the richness of its content and failing to reflect its genre, form, mood, and conflicts.[167]

Therefore, it can be argued that biblical preaching is more than just communicating the biblical concept, but it is rather communicating the biblical text that can be expressed in a form of the concept. Moreover, Robinson's preaching practice goes beyond just communicating the main idea of the text. After reading and listening to numerous of his sermons, I came to the conclusion that even though he always identifies the main idea, his preaching is very textually focused. Consequently, from my perspective, preaching biblical concepts should supplement exposition of the text instead of substituting it.

Utilizing George Lindbeck's terminology, there is a turn in homiletics from cognitive-propositional preaching to its experiential-expressivist understanding.[168] Proponents of an experiential-expressivist approach such as Charles Rice, Fred Craddock, Eugene Lowry, and others argue that a sermon should have narrative qualities and has to connect the Bible story with the listeners' stories and their experience.[169] The listeners not only should understand the text, but also experience its meaning and mood. Such sermons begin with a problem or a depiction of a contemporary situation and move toward the biblical resolution or to the point where the audience can interpret the problem from a biblical perspective. Supporters of this approach understand a sermon as a 'Word event' that is supposed to be revelatory, experiential and transformational. Preachers like Rice, Craddock, and Lowry frequently use non-biblical stories to convey the biblical ideas trying to relate them to human experience. They not only strive to communicate what the text says, but also what it does, which means that in their preaching they attempt to capture its mood and rhetorical function.

However, while critiquing experiential preaching Charles Campbell argues that neither starting with a contemporary situation nor the 'idea of evoking

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[167] Long, *Witness*, pp. 101-105.
[168] Campbell, *Preaching Jesus*, p. 122.
[169] See Fred B. Craddock, *Craddock on the Craft of Preaching* (St. Louis: Chalice Press, 2011) where a half of the book is devoted to preaching as a story; see also Eugene L. Lowry, *The Homiletical Beat: Why All Sermons Are Narrative* (Abingdon Press, 2012).

something that is already within' the listeners are good strategies for preaching since preaching should not be based on analysis of contemporary situation, human needs, experiences, but on the Word of God as the only starting point. Preachers are not to evoke hidden thoughts and emotions, but present the biblical message.[170] Thomas Long, while having a different approach to preaching from Campbell's, is also critical of experiential preaching and warns against preaching that seeks to generate emotions. His point is that preaching may create an experience, but it does not mean that people actually experience God.[171]

On the contrary, Charles Campbell while developing his understanding of religion, theology, and preaching builds on work of Lindbeck and Frei, which results in articulating a cultural-linguistic approach to preaching. His predecessor George Lindbeck questions a propositional understanding of religion that claims religions are based on a set of propositional truths and opposes an experiential-expressive model of religion that assumes that religions are products of an experience. For him religion is not based on a body of doctrines or beliefs to adhere to, but rather it functions like an idiom 'that makes possible the description of reality, the formulation of beliefs, and the experiencing of inner attitudes, feelings, and sentiments'.[172] He compares religions to a language and culture because they are communal phenomena that shape those who belong to the community. Lindbeck argues that to become a religious person 'involves becoming skilled in the language, the symbol system of a given religion. To become a Christian involves learning the story of Israel and of Jesus well enough to interpret and experience oneself and one's world in its terms'.[173]

Along similar lines, Hans Frei develops his approach. For Frei theology 'is a practical discipline; it is in effect part of learning the grammar of a linguistic symbol system; it is a Christian self-description under some norm for its specific

[170] Campbell, *Preaching Jesus*, p. 128.
[171] Long, *Witness*, pp. 40-41.
[172] Lindbeck, *The Nature of Doctrine*, p. 19.
[173] Lindbeck, *The Nature of Doctrine*, p. 21.

language use'.[174] Charles Campbell while discussing implications of Hans Frei's cultural-linguistic approach to biblical interpretation stresses that for Frei the text is more than just the written Scripture but it is the 'enacted text' of a given culture with its symbolic system, performative language, community practices, and traditions.[175]

Stephen Wright provides a balanced criticism of Frei's approach stressing that even though Frei emphasizes the need of protecting the integrity of Scripture and taking it on its own terms, he excessively limits its imaginative application to the life of the community of faith and its conversation with the world.[176] It has to added that such an approach may result in preaching sermons which overlook emotive dimensions of the text while focusing on its content.

As presented above, various scholars while defining preaching stress its different elements as central to the preachers' task such as communicating the biblical concept, evoking experience of the biblical text or helping the listeners to become more skilled in using the language of the Bible, which becomes a way of re-describing their vision of the world and expressing their deepest convictions. All these views have an impact on the way preachers define their task and understand their authority in creating new metaphors and images.

1.2.2 Defining the preachers' role and authority

In the context of such diverse views of preaching, the question about preachers' role and authority in using non-biblical images and metaphors or creating new ones becomes even more urgent.

Haddon Robinson, while being a proponent of a cognitive-propositional approach to preaching, is also known for using numerous metaphors, images,

[174] Hans W. Frei, *Types of Christian Theology* (New Haven: Yale University Press, 1994), p. 126.
[175] Charles L. Campbell, *Preaching Jesus: The New Directions for Homiletics in Hans Frei's Postliberal Theology* (Eugene: Wipf & Stock, 2006). p. 79.
[176] Stephen Wright, 'Inhabiting the Story: The Use of the Bible in the Interpretation of History', in *'Behind' the Text?: History and Biblical Interpretation*, ed. by Dr Craig Bartholomew and others (Carlisle, Grand Rapids: Paternoster, 2003), 492–519 (pp. 495-498).

and stories that illustrate meaning of the biblical text and help the listeners to experience the biblical truth. He does not limit his task to explaining biblical metaphors, but feels free to create his own ones. In his case, these images and sermon illustrations serve a purpose of communicating textual ideas and the text limits their selection. Such a sermon is a combination of explanation, illustration, and application. Therefore, according to Robinson, the preachers have authority to create new metaphors and images to convey the meaning of the text.

As said before, adherents of experiential preaching believe that preachers are to convey in their sermons both the content of the text and its mood in ways that reach the contemporary listeners. Therefore, they can use images, metaphors, and stories that will help them achieve this purpose and communicate in modern terms what the text says and what it does.

However, Campbell criticizes the idea of preachers being translators of the biblical message into contemporary language and using other stories to convey the biblical story.[177] He challenges the idea that a non-biblical story can convey the same content and evoke the same emotion as the biblical one. In his view, introducing a different content in a form of a different story creates a different experience than the one created by the biblical text.[178] Instead of focusing on finding more relevant stories or wondering where people are, he follows Hans Frei and opts for acquainting the listeners with the biblical story and its language in such a way that they are able to 'hear the story truthfully and use the language rightly'.[179]

For Frei, not a narrative form is the key to the biblical revelation, but rather the identity of Jesus who is the main character of these narratives and who saves us. Thus, instead of focusing on a plot and a story form, he focuses on the character of Christ and his identity as revealed in the New Testament. Hans Frei rejects even the idea of referring to Jesus as a model of preaching when he told parables. Instead of concentrating on individual parables, he analyses them in a wider context of the Gospels and emphasizes that they must be read 'in the

[177] Campbell, *Preaching Jesus*, pp. 148-152.
[178] Campbell, *Preaching Jesus*, pp. 169-172.
[179] Campbell, *Preaching Jesus*, p. 153.

light of the story identifying Jesus of Nazareth'.[181] For him, in parables, Jesus is not the model of preaching, but he is the one they preach about.

Thus, according to proponents of this view, preachers should not violate the biblical text by adding any contemporary images and stories that introduce a different form and different content. Instead, they should focus on educating the listeners with the biblical story and its language remembering that the biblical images and metaphors are a new language Christians need to learn to talk about God and themselves, and to live as God's people. However, while doing so, proponents of a cultural-linguistic model face a danger of making their sermons remote from everyday struggles of their listeners and loosing evocative and emotive dimensions of the biblical text.

Thus, while reflecting on these various views on the preachers' role from the perspective of my earlier theological discussion on God's revelation and Cognitive Linguistics, I have observed that the different views on God's revelation and the image of God tend to emphasize just one aspect of God's revelation and the same applies to presented preaching theories. The preaching approaches described above usually focus just on one facet of revelation and communication, which are perceived as propositional, experiential or cultural-linguistic. However, while reflecting on the mode of revelation, I notice its richness and diverse nature that includes propositional statements about God and his character, God's actions and experiences people had with him, and finally, its cultural-linguistic dimensions that allow forming a new community of faith. God's revelation also encompasses a whole variety of forms including metaphors and images, which are among the most prominent ones.

As described in the earlier sections of this chapter, even God's revelation in images as seen in the act of creation of people, God's revelation in biblical images, and in Christ's Incarnation is very holistic in nature. The image of God in people refers to the whole of a human being not just one aspect of human

[181] Hans W. Frei, 'Theology and the Interpretation of Narrative: Some Hermeneutical Considerations', in *Theology and Narrative: Selected Essays*, ed. by George Hunsinger and William Placher (New York: Oxford University, 1993), 94-116 (p. 104). See also Campbell, *Preaching Jesus*, pp. 153, 177-178.

nature. The same applies to biblical metaphors that are vehicles of God's revelation and as such they not only help us understand the concept of God, but also have emotive dimensions. Finally, this richness and holistic nature of God's revelation is seen in Christ the perfect image of God who being fully God is also fully human.

Therefore, while using Lindbeck's terminology it can be said that preaching employing metaphors should have a cognitive-propositional dimension because metaphors as a part of God's revelation convey knowledge about God. As suggested by proponents of experiential preaching, metaphors and images have evocative character because as they involve our emotions and imagination. Lastly, as proposed by adherents of a cultural-linguistic model, they are community-forming devices that give sense of identity, common language, and purpose. Consequently, if preaching is to reflect the nature of God's revelation as depicted earlier, it should employ metaphors and images and aim at conveying propositional knowledge, touching on experience and creating a cultural-linguistic community that knows its own language. Thus, images and metaphors play a vital role in conveying God's revelation.

Accordingly, while seeking an answer to the question of preachers' authority to create new metaphors to convey biblical revelation, it needs to be said that the Bible does not limit the use of new metaphors to proclaim God's revelation, but on the contrary, it provides numerous examples of biblical writers creating new metaphors and images. As it was pointed out earlier, many metaphors used in the Bible have human origin. The apostle Paul, while writing after the death and resurrection of Jesus, did not feel restrained to using only Old Testament images, but he created new ones to present his message more clearly. Some of his metaphors and images were rooted in his cultural experiences, for instance images of armour, soldiers, sports, slavery, and others (Eph. 6:11-17; 2 Tim. 2:3-5; Rom. 1:1, 6:15-23).

Furthermore, while analysing biblical revelation in images and metaphors, we can notice that over centuries they changed and different biblical writers used different metaphors depending on the time, place, and their

readers.[183] From our perspective, metaphors and images that were close to cultural experiences of biblical writers and their readers often are remote to ours. Some other non-metaphorical texts are ambiguous for modern readers, which means that they either require explanation or creation of new metaphors to convey their meanings, because as preachers we still face the same challenge of proclaiming God's revelation in a way that people can understand it, making the unknown known.

It might be true that Jesus is the most important subject of at least some of his parables, but he still uses everyday images to convey theological meaning and we can learn from him by listening not only to what he says, but also how he does it. Especially, that he did not only preach the word, but he is the Word incarnate. As it will be explained in greater detail in the next section, Christ's Incarnation provides a model for preaching.

Thus, David Buttrick, who developed an idea of phenomenological preaching with its sermonic moves, sees 'preaching as a work of metaphor' and he argues that preachers have to reach for language of analogy and metaphors because God is the mystery. He warns against creating idols and false images of God, but he encourages utilizing a rich stock of biblical images.[184] Moreover, he explains how to use non-biblical illustrations and examples, which 'bring together images from different realms of experience' and he calls them 'the native tongue of faith'.[185]

Craig Ott, while discussing the issue of metaphors from a missiological perspective, points out that '[f]inding a common frame of reference or shared experience is essential to effective cross-cultural communication'.[186] He supports the idea of 'redemptive analogies' by recalling a story of *Peace Child* as described by Don Richardson. In a culture where betrayal was a virtue, Judas was considered to be a hero since he betrayed Christ. The perception of the story changed when Sawi people finally saw an analogy between Christ's coming and

[183] See section 5.2.1.4 on how Jesus uses and elaborates the Old Testament images.
[184] Buttrick, *Homiletic*, pp. 113-116.
[185] Buttrick, *Homiletic*, p. 128.
[186] Craig Ott, 'The Power of Biblical Metaphors for the Contextualized Communication of the Gospel', *Missiology: An International Review*, 42:4 (2014), 357-374 (p. 360).

their own ritual of peace-making done by one chief giving his son to the enemy chief to bring him up. Killing the peace child was the greatest crime. Tragically, God sent his peace child, but people killed him. This new image opened the door for accepting the Gospel.

Hence, using images in preaching can be defended on the theological grounds referring to the doctrine of revelation and the Incarnation of Christ as a model for preaching. This concept is justified on biblical grounds since the Bible is filled with images and metaphors that seem to be the primary manner God communicates with humans. It is also valid linguistically because a great part of human communication is metaphorical in nature.

1.2.3 Trinitarian understanding of preaching

Mike Pasquarello III convincingly argues that theology is our grammar of faith that 'enables us, in certain, definable ways, to see, to understand, to hear, and to speak of God'.[188] Therefore, while attempting to define preaching, it is necessary to place the whole discussion in the theological context.

Christian preaching does not exist without God's revelation that can be understood as God's speaking. Preachers can speak about God because God first spoke about himself. The idea of God's revelation seen as God's speech is not new in Christian theology. Pasquarello while analyzing the history of the theology of preaching points to Augustine who in his preaching 'attributed special status to Christian revelation, the Word of God speaking through Scripture and human speech to God's people, *verbum de*i in *sermo dei*'.[189] He also gives an example of Luther who 'considered Holy Scripture to be an emergency measure provide by God the Speaker'.[190] Therefore, while defining God's revelation as speaking of God's, Pasquarello states that:

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[188] Mike Pasquarello III, *Sacred Rhetoric: Preaching as a Theological and Pastoral Practice of the Church* (Eugene: Wipf & Stock, 2005), p. 138.
[189] Pasquarello, *Sacred Rhetoric*, p. 26.
[190] Pasquarello, *Sacred Rhetoric*, p. 111.

> Speaking of God is ecstatic speech, the self-emptying or giving away that opens us to yield ourselves and our words to the Word of the Father, which is the revelation of the Son in whom we delight and to whom we are drawn by the Spirit's movement of self-giving love.[191]

Such an understanding of God's revelation as Trinitarian speaking of God transforms our perception of preaching. Consequently, for Pasquarello the notion of speaking of God is also 'a shorthand definition of Christian preaching since the source, means, and goal of all we are and all we do is the Word spoken by the Father in the power of the Holy Spirit'.[192] It means that when preachers faithfully proclaim the Word of God, through their human speaking God speaks and their preaching becomes the speech of God himself, which is always Trinitarian in nature. Therefore, the doctrine of the Trinity is not only fundamental for Christian theology as expressed by Karl Barth who says that 'Trinity is the Christian name for God', but it is vital for our understanding of the task of preaching.[193]

The church fathers while trying to depict the communion and cooperation of the divine persons used the term περιχώρησις (perichoresis), which 'comes from the prefix *peri* ('around') and the verb *choreo* ('to go' or 'to contain)' and it describes 'the Father and the Son being in one another, and the Holy Spirit in both' which results in 'the Trinitarian persons 'containing' one another'.[195] It means that divine persons 'cannot be separated as though they are different from each other' and they are all involved in every activity of the Trinity as seen in the act of creation, revelation, redemption, and many other actions of God.[196] Therefore, it is not also surprising that they cooperate with each other in the act of preaching and truly Christian preaching grows out of

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[191] Mike Pasquarello III, *Christian Preaching: A Trinitarian Theology of Proclamation* (Eugene: Wipf and Stock, 2006), p. 215.
[192] Pasquarello, *Christian Preaching*, p. 10.
[193] Quoted in Fee, *Listening,* p. 27.
[195] Karen Kilby, 'Perichoresis', ed. by Ian A. Mcfarland, *The Cambridge Dictionary of Christian Theology* (Cambridge: Cambridge University, 2014), p. 238. See also Hilary of Poitiers, *Concerning the Trinity* (3:1) where he talks about the persons of Trinity mutually enveloping each other and being enveloped.
[196] Quicke, *360-Degree*, p. 58.

dependence on the Persons of the Trinity and understanding both of their unity and uniqueness of their different roles.

Numerous theologians have attempted to provide their own definitions of Trinitarian preaching. Even though they come from different traditions, present diverse preaching styles, and put different emphasis while explaining the idea of Trinitarian preaching, they agree that this doctrine is fundamental for understanding the task of preaching. For instance, Steve Holmes who claims that in order to comprehend the significance of a church ministry such as preaching, Christians have to realize that 'the Church participates through the Spirit in ministry of Christ which was given to him by the Father'.[197] Michael Quicke talks about 'The Father who speaks forth his Word in creation and revelation, the Son is the eternally spoken Word, and the Spirit causes the Word to be heard and preached'.[198] In his 360-Degree Preaching model Quicke explains, 'Preaching flows from God the Father, who addresses us in Scripture and in Christ, through the response of the preacher and the people, and then back to God in the form of worship, witness, and service'. He insists that preaching 'involves movement through 360 degrees of eventfulness as God – Father, Son, and the Holy Spirit – speaks through his Word *and* empowers the preacher *and* convicts the listeners *and* transforms the lives of the preacher and the listeners' [emphasis original].[199]

Pasquarello while reflecting on the Trinitarian theology of preaching points out that since Christian preaching 'takes place in, with, and through the initiative of and activity of the Triune God', human speakers and listeners respond and participate 'in the prior gift of God's speech, the Word spoken by the Father in the power of the Spirit '.[200] Therefore, he gives the following

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[197] Steve Holmes, *Toward a Baptist Theology of Ordained Ministry*, unpublished paper, p. 5, quoted in Quicke, *360-Degree*, p. 56.

[198] Michael J. Quicke, *360-Degree Preaching: Hearing, Speaking, and Living the Word*, (Grand Rapids: Carlisle: Baker Academic, 2003), p. 58. Albrecht Mohler presents a Trinitarian perspective on preaching saying that we preach because of God who speaks, Son who saves, and the Spirit who illuminates. See in Michael Dudiuit, *Handbook of Contemporary Preaching* (Nashville: Broadman, 1992), pp. 13-15.

[199] Quicke, *360-Degree*, p. 49. On ways of teaching about the Trinity in preaching see James P. Mackey, 'The Preacher, the Theologian, and the Trinity', *Theology Today; Princeton*, 54.3 (1997), pp. 347–366.

[200] Pasquarello, *Christian Preaching*, p. 13.

definition of preaching:

> *Christian preaching, then, is theological rhetoric*, a gift of the Spirit, in which Christ, the Incarnate Word spoken by the Father, condescends to indwell Scripture and the Church, himself speaking the restoration and fulfillment of creation by confessing the praise of the Creator' [emphasis original].[201]

What is essential in the understanding of both God's revelation and preaching in terms of God's speech is the fact that this speech becomes embodied and is expressed in images, which is the foundation for developing a Trinitarian theology of preaching that utilizes metaphors and images.

Speaking of God always takes a tangible form. Thus, when God spoke while creating the world, his speech was embodied in a form of the whole creation, but this embodiment could be seen most clearly in the creation of human beings who were made in his image. God spoke and his Word took the form of a human person who became an image of God. Then, in the act of the Incarnation, the Word of God is embodied and becomes a human – the Son who is the perfect image of the Father. Finally, the Holy Spirit is the one who works in believers, conforming them to the image of the Son, which is an on-going process. The Holy Spirit makes possible for God's speech to become embodied in humans transforming them into the likeness of Christ.

In this whole process, the notion of embodiment is significant since as humans we came into existence as a result of the embodiment of speaking of God. Jesus Christ is the perfect embodiment of speaking of God since the Word became flesh. Finally, as Christians, we are to embody the Word of God by the power of the Holy Spirit who through speaking of God made us children of God and transforms us into the likeness of Christ.

Furthermore, we have an example here of perfect unity and cooperation of three Persons of the Trinity – God who makes people in his image; Christ who

[201] Pasquarello, *Christian Preaching*, p. 56.

makes the image of the Father visible and accessible to people and redeems them from their sins; and eventually, there is the Holy Spirit who forms the image of the Son in Christ's followers, so that they can grow into the likeness of Christ, becoming his visible images in the world.

Therefore, Christian preaching is Trinitarian in its nature, which means that *while using biblical and non-biblical metaphors and images that expound biblical revelation, it aims at proclaiming about God who created people in his image and who offers them redemption in Christ – the perfect image of God, so that they can be transformed by the Holy Spirit and conformed to the image of Christ by growing in his likeness.*

Consequently, in the following sections, I will discuss this concept of Trinitarian preaching that grows out of God's revelation understood as embodied speech of God in images and show that it aspires to being biblical in its content, theocentric in its context, incarnational in its focus, and pastoral in its purpose.

1.2.3.1 Content of preaching: The Bible as the revealed Word of God

As Pasquarello observes, '[a] living God speaks a living Word, Jesus Christ, and the Holy Scriptures are the written representation of that Word, which creates a conversation or "sermon" between God and God's people'.[202] Since speaking of God became embodied in the form of Scripture and scriptural images, Christian preaching *employs biblical and non-biblical images that expound biblical revelation*, which means that Christian preaching seeks to be committed to the faithful communication of the Scripture.

John Stott makes two fundamental statements about the Scripture, namely, 'Scripture is God's Word written' and 'God still speaks through what he has spoken'.[203] Consequently, Stott believes that 'to expound Scripture is to open up the inspired text with such faithfulness and sensitivity that God's voice

[202] Pasquarello, *Christian Preaching*, pp. 135-136.
[203] John Stott, *I Believe in Preaching* (London: Hodder, 2014), pp. 96, 100.

is heard and his people obey him'.[204] Therefore, preaching needs to be rooted in biblical revelation and convey biblical revelation.

Pasquarello also emphasizes the importance of the Bible in preaching by saying that preaching is 'an instrument of the active and real presence of God, divine address mediated through scriptural speech to accomplish God's purpose'.[205] Thus, through proclamation of the Word of God the listeners can experience the presence of God and hear him speaking to them.

Considering that images and metaphors have played a crucial role in God's revelation, Christian preaching seeks to use metaphors and images to expound biblical texts in general and metaphorical texts in particular. Hence, on one hand, preachers need to find images and metaphors for concepts they identified in biblical texts that might be non-metaphorical. On the other hand, they attempt to understand biblical images and metaphors and to communicate them to their listeners. Cognitive Linguistics appears to be helpful in both these tasks.

1.2.3.2 Context of preaching: Preachers and listeners created in the image of God

In the proposed definition of Trinitarian preaching, it is said that it *aims at proclaiming about God who created people in his image*. Since God created humans and he is the beginning of everything, the Trinitarian understanding of preaching presupposes that biblical preaching needs to be theocentric. As it was pointed out the Bible is the written record of God's self-revelation and therefore God is its main character and should be the main character of Christian sermons.

While reading the Bible it can be discovered that it presents the great overarching narrative, namely the story of salvation. It is the story about God

[204] John Stott, 'A Definition of Biblical Preaching', in *The Art and Craft of Biblical Preaching: A Comprehensive Resource for Today's Communicators*, ed. by Craig Brian Larson and Haddon W. Robinson (Grand Rapids: Zondervan, 2005), 24–29 (p. 24).
[205] Pasquarello, *Christian Preaching*, p. 139.

fulfilling his redemptive plan in the history of the world, which means that all the biblical passages should be viewed in the larger context of the history of salvation. While reading the Old Testament narratives it becomes apparent that 'Jews wrote history because they were convinced that God acted through historical events, namely they perceived it as God's history'.[206] Leland Ryken while arguing about the uniqueness of the Bible states that 'it is pervaded by a consciousness of God' and it 'constantly affirms a God-centered world view', where 'God is not only the supreme value, but he also gives identity to all other aspects of experience'.[207] Sidney Greidanus asserts that 'the Bible reveals his theocentric nature', because in the Bible everything 'is viewed in relationship to God: the world is God's creation; human beings are image-bearers of God; salvation belongs to God', which means that 'of life belongs and is governed by God'.[208] He also confirms this God-centred character of the Bible by analysing its various literary genres and convincingly shows that their focus is theocentric even in these passages where God seems to be invisible or even absent.[209] Finally, Pasquarello asserts, 'the Bible is God-centered just as the worship assembly is God-centered in its prayer, praise, and proclamation'.[210] Therefore, God's character and his actions are to be the content of Christian preaching, which can be seen as 'as both divine and human activity, and as a theological and pastoral activity that locates us in God's story'.[211]

Haddon Robinson, while reflecting on the theocentric nature of preaching, expresses his conviction that since 'the Bible is a book about God', every biblical text presents a certain vision of God.[212] Hence, the most important question preachers can ask is about what the text says about God. Then the second question, '[w]hat in humanity rebels against that vision?', allows the

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[206] Adam Szumorek, *Spotkanie z Wszechmocnym. Jak Głosić Kazania Na Podstawie Historii Starego Testamentu* (Katowice: Wydawnictwo Credo, 2005), p. 33.
[207] Leland Ryken, *The Literature of the Bible* (Grand Rapids: Zondervan, 1974), p. 16.
[208] Greidanus, *Modern Preacher*, p. 114.
[209] Greidanus, *Modern Preacher*, pp. 115-116.
[210] Pasquarello, *Christian Preaching*, p. 138.
[211] Pasquarello, *Sacred Rhetoric*, p. 135.
[212] Haddon W. Robinson, 'Convictions of Biblical Preaching', in *The Art and Craft of Biblical Preaching: A Comprehensive Resource for Today's Communicators*, ed. by Craig Brian Larson and Haddon W. Robinson (Grand Rapids, Mich.: Zondervan, 2005), 23–24 (p. 23).

preacher to move from the theocentric text to the theocentric sermon application, which finds answers to our human predicament in the nature and actions of God.[213] If God had not spoken first, we would not be able to speak about him at all. If it had not been for Christ's death and resurrection there would be no message about salvation. If the Holy Spirit did not convict, convince, and continue our transformation, we would not be able to get to know God and change.

As pointed out earlier, the idea that God created us in his image is another example of God's speech being embodied and taking the physical form, which transforms our perception of God, the world, and also ourselves. Consequently, as humans, we are embodied expressions of speaking of God and we live before God, the creator, who defined the difference between good and evil. Understanding the fact that we are created by God results in recognition of God's authority over the whole of the creation in general and our lives in particular.

While discussing the issue of the creation from the Trinitarian perspective, Stanley Grenz makes an observation by saying that 'the divine goal in creating the universe is to bring creation to share in the eternal love within the heart of the Trinitarian God and to evoke a loving response from God's creatures, especially human beings'.[214] The Triune God who is love and shares this love within the Trinity wants to extend it to his creatures by inviting them to enter a relationship with him. Therefore, the assertion that God is the creator is foundational for developing a theocentric worldview.

Additionally, the idea of creation in the image of God implies that despite cultural and ideological differences there is common ground between the preachers and listeners. Christopher Wright explains that all human beings are addressable by God, are accountable to God, have dignity and equality, and need

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[213] Haddon W. Robinson, 'The Heresy of Application', in *The Art and Craft of Biblical Preaching: A Comprehensive Resource for Today's Communicators*, ed. by Craig Brian Larson and Haddon W. Robinson (Grand Rapids, Mich.: Zondervan, 2005), 306–11 (p. 308).
[214] Grenz, *The Moral Quest*, p. 261.

the same gospel.[215] Thus, even when preaching may take place in an adverse environment where there are key differences in the worldview and beliefs, preachers and listeners share the fact that they are made in the likeness of God. Therefore, issues people value and care about such as justice, environment, animals, protecting human rights, helping the poor and advancing social equality from a Christian perspective are expressions of being made in the image of God even though some of those who hold these convictions may not realize that. This point is further explained by Timothy Keller who argues that people 'still have strong moral convictions, but unlike people in other times, they do not have any visible basis for *why* they find some things to be evil and other to be good' [emphasis original].[216]

Therefore, preaching that is built on a presupposition that both preachers and listeners are created in the image of God seeks to find ways to answer this *why* question by pointing out to the creator. Considering that fact that the image of God is a shared quality, it can serve as a starting point for establishing a common ground of understanding and developing common language shared by preachers and listeners. This common ground in preaching finds its expression in in sermons dealing with issues that people universally care about and identify with. It also creates a space for a shared action including Christians and non-Christians to get involved in projects that are perceived as universally good.

However, it needs to be stressed that Christian preaching always needs to be theologically informed and as such may start with common universal moral issues, but must not fall into a trap of moralism or social activism without pointing to the ultimate source and judge of our values – God.[217] Keller while studying the apostle Paul's methodology of presenting the gospel to different cultures says that Paul contextualized his message and adopted some elements of these cultures and their language in order to confront them by showing that

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[215] Wright, *The Mission*, pp. 421-425.
[216] Keller, *The Reason for God*, p. 145.
[217] See Keller's discussion on preaching truth instead of pragmatism Timothy Keller, 'Preaching Morality in an Amoral Age', in *The Art and Craft of Biblical Preaching: A Comprehensive Resource for Today's Communicators*, ed. by Craig Brian Larson and Haddon W. Robinson (Grand Rapids: Zondervan, 2005), 166–170 (pp. 167-169).

only Christ is able to change them and only in him the real value is found.[218] For instance, in his sermon in Athens, Paul points out the worship of the unknown God and states that he came to preach about this God Athenians did not know about. However, in the same sermon, he questions the way they conceptualized God by making statues and building temples and focuses their attention on God who created the world and does not live in temples.

Lesslie Newbigin defines his task of preaching along the similar lines when he claims that, '[m]y task is to make clear to myself and (if possible) to others the word which is spoken in the Gospel in such a way that it may be heard in the language of this culture of which I am a part with all its power to question that culture'.[219] Thus, he stresses the importance of both speaking the language of the culture and confronting that culture.

In the next chapters, a Cognitive Linguistics perspective on cultural universality and variation will be presented. It will be shown how it can be applied to biblical exegesis and preaching because, despite considerable cultural differences between the original audience and contemporary readers, there are numerous shared characteristics that are rooted in embodiment of their minds, emotions, and perception, and their human nature. The same factors that help to build bridges between modern readers and ancient recipients are essential in establishing common ground between communicators and listeners.

1.2.3.3 Focus of preaching: Redeemed by Christ – the Incarnate image of God

The key focus of preaching is the act of *redemption in Christ – the perfect image of God*, which is yet another expression of embodied speaking of God expressed in images. This redemptive and Christological focus in preaching is to

[218] Timothy Keller, *Preaching: Communicating Faith in an Age of Scepticism* (London: Hodder & Stoughton, 2017), pp. 19, 96-103.
[219] Lesslie Newbigin, *The Light Has Come: An Exposition of the Fourth Gospel* (Grand Rapids: Eerdmans, 1982), p. ix.

be expressed by developing an incarnational perspective and a holistic understanding of preaching in a soteriological context.

In the earlier part of this chapter, the notion of Jesus being the perfect image of the Father was explained. The Incarnation of Christ is holistic in nature since Christ while being fully divine took every aspect of human nature to redeem it in its wholeness and not only that but the whole of creation. As such, the Incarnation is the most personal and perfect way of God's revelation.

The Incarnation of Christ is not only the climax of God's revelation, but it can also serve as a model of preaching, which has been widely presented in homiletical literature. For example, Michael Quicke says that as Jesus entered history at a particular time and place, preachers need to speak to people living in a particular time and place as well by using methods of communication that are appropriate for them.[220] In a similar fashion, Roger Standing defines preaching as a mediated discipline since it always seeks to communicate the Word of God to specific people living in a specific time and place.[221]

Therefore, incarnational preaching finds its expression not only in a way of preaching but also in a form of the sermon. Not only does the sermon enter the world of the listeners, but also it speaks their language. Hence, Pasquarello notices that:

> Thus in popular preaching, the lowly, earthly style incarnate in Christ embodied in Scripture, which was favored by the Fathers – *sermo humilis* – was capable of overcoming barriers that might impede hearing, evoking a world of the divine accommodating itself to the lowly in the plain, humble Word through preachers who exemplified its character.[222]

Consequently, Christ's humility and ability to accommodate his style to the listeners serve as an example for the preachers who aspire to preach truly

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[220] Quicke, *360-Degree*, pp. 24-25.
[221] Roger Standing, 'Mediated Preaching: Homiletics in Contemporary British Culture' in *The Future of Preaching* ed. by Geoffrey Stevenson (London: SCM Press, 2010), 9-26 (pp. 10-25).
[222] Pasquarello, *Sacred Rhetoric*, pp. 103-104.

incarnational sermons that help to overcome barriers the listeners face while listening to the Word of God.

David Day explains this idea stating that preaching that 'embodies the Word also makes heavy use of images, pictures, analogies, similes and metaphors'. He also provides biblical examples of such a visual communication by saying that 'the great doctrines of Christianity began life as pictures: redemption, justification, election, repentance — bought out of slavery, pronounced not guilty, picked out of the crowd, changing our outlook'.[225] Hence, incarnational preaching does not dwell on abstractions, but involves the concrete, physical, and visual.

Additionally, it needs to be stressed that Christ in his Incarnation is not only an example of a methodology of preaching understood as entering the world of listeners and using language they understand, but he is also an example of an embodied content of preaching since he embodies what he teaches. He is the Word that became flesh and as such he teaches on loving your enemies and forgiveness, but also he shows how to love enemies and forgive, he talks on prayer, but also shows how to pray. Christ embodies in his actions the message he presents in his words.

Christ in his Incarnation also is an example of the right attitude and motivation in preaching, as Darrell Johnson notices, 'The Word made flesh submits all his speaking to the word of the One who sent him. This suggests to me that the most basic motive in preaching is not to win the hearer (as crucial as that is) but to please the Sender'.[226] Therefore, Christ's Incarnation not only models a preaching method but also shows that truly incarnational preaching always should take place with an attitude of complete submission to God and aim at bringing glory to God only.

Consequently, our preaching should be incarnational in the sense that it enters the world of our listeners, takes into consideration their ways of

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[225] David Day, *Embodying the Word: A Preacher's Guide* (London: SPCK, 2005), p. 63.
[226] Darrell W. Johnson, *The Glory of Preaching: Participating in God's Transformation of the World* (Downers Grove: InterVarsity Press, 2009), Amazon Kindle Book, (location 791).

conceptualizing the world, their communication patterns, and uses images familiar to them. In order to be effective, preaching has to present the messages about the holy God in terms that are comprehensible for humans by showing them the biblical image of God. In the process preachers' lives become sermons as well since as they follow Christ, they are called to embody what they preach by growing in Christlikeness in their characters.

1.2.3.4 Purpose of preaching: Conformed by the Holy Spirit to the image of Christ

The result of Trinitarian preaching is to see the preachers and listeners *transformed by the Holy Spirit and conformed to the image of Christ by growing in his likeness*, which means that speaking of God has to become embodied in lives of the listeners. This conviction is deeply rooted in the nature of the Word of God. As Johnson emphasizes the Word of God 'is living and active, powerful and creative' and as such it 'not only informs, it performs, it transforms'. [227] Therefore preaching should be characterized by a pastoral approach to the listeners and holistic understanding of God's transformation.

However, some publications create the impression that the preachers are the ones who bring about this change by use of their various techniques since their authors provide often very helpful and practical methods of the application without any theological reflection behind them.[228] Pasquarello even goes further in his analysis of modern trends in preaching and he claims that there has been a shift from theological to technological preaching. In his opinion, contemporary preaching is largely deprived of its theological content and driven by a desire to

[227] Johnson, *The Glory of Preaching*, (location 280)

[228] As examples see Mark Galli and Craig Brian Larson, *Preaching That Connects: Using Techniques of Journalists to Add Impact* (Lexington: Zondervan, 1994); Andy Stanley and Jones Lane, *Communicating for A Change: Seven Keys to Irresistible Communication* (Sisters: Multnomah Press, 2006). In the Polish context numerous preachers follow methods presented in books about public speaking during business presentations where presented methodology does not have any theological foundation. See Marek Stączek, *Prezentacja publiczna* (Warszawa: EdisonTeam.pl, 2011).

improve the form and delivery techniques through innovation and use of multimedia.[229] To some extent it might be true that preachers may help the listeners in understanding the Word of God and their use of modern technologies might be an example of incarnational preaching that seeks to speak the language of the audience, but they always need to remember that the true transformation is the work of the Holy Spirit who acts through the Word of God and the preachers.

Hence, according to Paul Wilson, preaching is 'an event in which the congregation hears from God's Word, meets their Saviour, and is transformed by the power of the Holy Spirit to be the kind of community God intended'.[231]

This transformative approach to preaching allows us to see our lives from the perspective of their ultimate purpose which is well expressed by Grenz who says that 'God created us a unity' and as a result 'God's design for us is holistic', which means that his 'intentions for each person extend to the totality of his or her being'.[232] Christians are to be living examples of the embodiment of the speech of God that can be seen in their everyday lives. When Christ returns we will see the redemption at its completion, every aspect of human nature will be transformed, and even more because the whole of creation will be transformed too.

However, at this point it is worth stressing that the Holy Spirit is the one who causes this transformation in people. Johnson believes that 'expository preaching is not about getting a message out of the text; it is about inviting people into the text so that the text can do what only the text can do'.[233] Therefore, preaching is not about increasing people's knowledge about God or the Bible, but mostly about helping them in the process of transformation, which takes place when they listen and submit to the Word of God. The ultimate purpose of this transformation it to be like Jesus, which is also the ultimate form

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[229] Pasquarello, *Christian Preaching*, pp. 41-49.
[231] Paul Scott Wilson, *The Practice of Preaching: Revised Edition*, (Nashville: Abingdon Press, 2007), p. 5.
[232] Grenz, *The Moral Quest*, p. 263.
[233] Johnson, *The Glory of Preaching*, (location 817).

of doxology.[234] Thus, God's revelation, in a way, is on-going since people being transformed by the Spirit become images of Christ to others and one day when Christ returns and their transformation will be complete – they will become what God intended.

Johnson while reflecting on this transformative dimension of preaching grounds it in the transformative nature of God's speaking:

> When the living God speaks something happens . . . always. When the preacher speaks God's speech, God speaks . . . always. When the preacher speaks God's speech, something happens . . . always. For when the preacher speaks, the preacher is participating in the speaking of the great Preacher.[235]

Thus, preaching understood as participating in the speaking of God is only effective when the preachers speak God's speech by proclaiming faithfully the Word of God.

Hence, preaching is grounded in the understanding of God's Trinitarian nature. As such it is biblical in its content because it conveys biblical metaphors and images; theocentric in its context because people are created by God in his image and can find their place in God's redemptive history; incarnational in its focus because Christ is the perfect image of God; and pastoral in its purpose because the Holy Spirit uses the Word of God to transform the listeners into the likeness of the image of Christ. It means that Christians while being transformed by the Holy Spirit in the image of Christ, in a sense, are the means of God's revelation to the rest of creation showing their Christlikeness. Since God's revelation can be understood as God's speech that was embodied in the creation of humans, in the Incarnation of Christ, preaching, thanks to the work of the Holy

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[234] This idea of a complete transformation that is done by the Holy Spirit who uses in this process biblical preaching supports Cognitive Linguistics emphasis on the cognitive and emotive power of language.

[235] Johnson, *The Glory of Preaching*, (location 3904).

Spirit, is the vehicle that makes it possible to embody the Word of God in the lives of believers.

1.3 CHAPTER SUMMARY

In conclusion, the notion of applying Cognitive Linguistics to preaching that uses biblical and non-biblical metaphors and images requires providing a theological context that is rooted in God's revelation that includes both the act of revelation and the means of revelation. For cognitivists human embodied mind is the only tool of perception and conceptualization, so the human perspective is the only one available. However, the fact of God's revelation challenges this concept both expanding our human perspective and setting some boundaries on the cognitivists' claims regarding the existence of any all-knowing mind. Actually, Cognitive Linguistics confirms claims of Christian theology that people are incapable of verifying the existence of God and knowing him relying on their own minds.

Even though Cognitive Linguistics as a pragmatic approach has its limitations, in this chapter it was demonstrated that it is productive in understanding language and communication including biblical language. It is also helpful in articulating theological concepts. This conviction of mine is grounded in the fact that even though God's revelation originated from God, it took human forms such as creating people in God's image, the biblical images, and Christ as the perfect image of the Father. Since all these acts of God's revelation convey God's truth in human terms, they can be studied and discussed using Cognitive Linguistics that provides a systematized theoretical framework for such an analysis.

Moreover, the means of God's revelation as seen in the image of God, biblical images, and in Christ gives justification for employing metaphors and images in sermons. Since God employed metaphors and images to self-reveal himself, as preachers we cannot escape from using them in our sermons. Thus, while discussing the issue of preachers' role and authority it has been argued

that preachers have the right to create metaphors and images to convey biblical revelation. This conviction is rooted in my understanding of preaching that is shaped by a holistic and Trinitarian understanding of God's revelation and also Cognitive Linguistics' holistic perception of human beings that overcomes the distinctions between the rational, emotional, and physical. Thus, preachers are not just to explain the ideas presented in the text or convey emotions of the text, or use it to create the sense of community, but they try to communicate the text in its totality to human beings in their psychosomatic totality.

This chapter concluded with the presentation of a theological framework for preaching metaphors and images that is Trinitarian in nature. This Trinitarian character of preaching is based on the idea of God's embodied speech that is expressed in images. It was seen when God spoke his Word and created humans in his image, in the Incarnation of Christ who is the perfect image of God and the Word embodied, and in the work of the Holy Spirit who conforms believers into the image of Christ allowing them to become living embodiments of the Word of God.

CHAPTER TWO

ATTEMPTS OF SEEING THE UNSEEN: DIFFERENT VIEWS ON METAPHOR AND CONCEPTUAL METAPHOR THEORY

'We are in the midst of metaphormania. Only three decades ago the situation was just the opposite: poets created metaphors, everybody used them, and philosophers (linguists, psychologists, etc.) ignored them' observed Mark Johnson.[236] The perception of metaphor has changed from conceiving it as a pure embellishment not carrying any weight in arguments except for its illustrative and decorative value to metaphor being 'pervasive in everyday life, not just in language but in thought and action'.[237] In order to develop a coherent methodology of interpreting metaphors, preaching them, and using them in sermons, it is important to trace a process of forming metaphor theories and understanding basic assumptions of Cognitive Linguistics in general and conceptual metaphor theory in particular.

Therefore, the purpose of this chapter is to present a linguistic justification for employing Cognitive Linguistics, and especially conceptual metaphor theory for analysing metaphors and images. Consequently, this chapter will be divided into two parts. The first part will be devoted to understanding the main developments in metaphor theory and while surveying major approaches to metaphors, I will focus on three issues, namely: a definition of metaphor, a relationship between elements creating metaphor, and the meaning of metaphor. In the second part of this chapter, these issues will be used as signposts in the discussion about linguistic reasons why Cognitive Linguistics and especially conceptual metaphors theory enriches our understanding of metaphors in comparison with other theories.

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[236] Mark Johnson, 'Metaphor in the Philosophical Tradition', in *Philosophical Perspectives on Metaphor*, ed. by Mark Johnson (Minneapolis: University of Minnesota, 1981), p. 3.
[237] Lakoff and Johnson, *Metaphors We Live By*, p. 4.

2.1 UNDERSTANDING DEVELOPMENTS OF METAPHOR THEORY

Before analysing the main theories of metaphor and showing the unique contribution of Cognitive Linguistics and conceptual metaphor theory, it is in order to survey historical developments in metaphor studies. The issue of metaphors has been discussed since Aristotle who claimed, 'If one wants to master speech, one must master metaphor.'[238] He believed that metaphors play a vital role both in poetics and rhetoric since in poetry they are to give insights through artistic imitation *(mimesis),* but in rhetoric they are needed to make arguments more persuasive.[239] Even though, Aristotle valued metaphor as an important rhetorical device, he understood it as functioning on the level of words and 'giving the thing a name that belongs to something else'.[240] However, as pointed out by Ian Paul, Aristotle in his theory did not take into consideration the diachronic nature of language with its idea that both language and meaning undergo changes over time.[241]

Cicero had a similar perception of metaphor and he claimed that 'A metaphor is a brief similitude contracted into a single word'.[242] He insisted that it is based on the idea of replacing one word with another and some degree of resemblance between these two words. For Cicero metaphor moved even further from philosophy becoming just a stylistic device.

Latin rhetoricians and medieval scholars such as Bede diminished the role of metaphors as compared to Aristotle and they questioned their usefulness in serious philosophical arguments as devices lacking ability of conveying facts, but merely illustrative. The tendency to stress the significance of direct and univocal language can also be seen in Thomas Hobbes' approach. He argued that words used in their metaphorical meaning are unclear, unreliable and consequently

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[238] Aristotle, cited in Ian Paul, 'Metaphor' in *Dictionary for Theological Interpretation of the Bible,* ed. Kevin J. Vanhoozer, (Grand Rapids: Baker Academic, 2005), p. 507. More on Aristotle's view on metaphor can be found in his *Poetics*. Aristotle, *Poetics* (London: Heinemann, 1927).
[239] Mark Johnson, 'Metaphor in the Philosophical Tradition', p. 5.
[240] Aristotle, *Poetics* (Oxford: Oxford University, 2013), 1457b
[241] Paul, *Metaphor in Revelation*, p. 63
[242] Cicero, 'On the Character of the Orator', in *Cicero on Oratory and Orators*, ed. by J.S. Watson (Carbondale: Southern Illinois University, 1970), 3.38.156-39.157

they tend to deceive others instead of bringing clarity.[243] He believed that only literal language as opposed to metaphorical language is a proper vehicle for conveying thoughts and arguments precisely. From this perspective metaphor is to be considered as a linguistic deviation and if it is to be understood it needs to be paraphrased into literal language.[244]

Perception of metaphor changed further when Kant introduced his idea of division of knowledge into two exclusive realms of 'aesthetic' and 'useful'. Metaphor was considered to belong to the first realm and as such was perceived as a mere decoration of a message and its capability to carry a message itself was greatly questioned. However, he pointed out that the uniqueness of metaphors is found in their capacity to evoke more ideas and meaning than could be expressed in literal statements. Thus, Kant's contribution is in the fact that he attempted to explain the originality of language that is based on the fact that people using their creativity are capable of conceiving aesthetic ideas.[245] Later, Romantic poets such as Johann Wolfgang Goethe, Samuel Taylor Coleridge, and William Wordsworth, and a psychiatrist Sigmund Freud questioned the dominant role of human reason, turning from intellectual to emotive.[246] Their findings paved the way for future research both on human cognition and the role of metaphor.

The attitude towards metaphors changed in twentieth century with arrival of scholars such as Philip Wheelwright, Monroe Beardsley, Max Black, and Paul Ricoeur who started analysing metaphors not on the level or words but whole sentences.[247] They did not perceive metaphors as decorations of literary

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[243] Thomas Hobbes, *Leviathan* (Oxford: Oxford University, 2008), 1.5.22.
[244] Mark Johnson, 'Metaphor in the Philosophical Tradition', p. 12.
[245] Immanuel Kant, *Critique of Judgment* (New York: Hafner, 1951), p. 157. For more on Kant's understanding of metaphor see Clive Cazeaux, *Metaphor and Continental Philosophy: From Kant to Derrida* (Routledge, 2009), pp. 35-55.
[246] Patricia Wilson-Kastner, *Imagery for Preaching* (Minneapolis: Fortress, 1989), pp. 22-24. Wilson-Kastner describes in more detail the changes that took place in the 18th century in the view on human beings, their mental processes, and their perception of the world.
[247] Philip Wheelwright, *Metaphor and reality* (Bloomington: Indiana University, 1962); Max Black, 'Metaphor', in *Metaphor in the Philosophical Tradition* (Minneapolis: University of Minnesota, 1981), 63-82; Monroe C. Beardsley, 'The Metaphorical Twist', in *Philosophical Perspectives on Metaphor* (Minneapolis: University of Minnesota, 1981), pp. 105–22; Paul Ricoeur, *The Rule of Metaphor: The Creation of Meaning in Language* (Rutledge: Rutledge, 2003).

language, but rather as the dominant principle of thought that permeates all language. Richards and Black claimed that metaphors often convey ideas that cannot be conveyed using any other ways of expression.[248] Therefore, in their opinion, metaphors cannot be paraphrased and reduced to literal statements. Especially, Paul Ricoeur emphasized the necessity of cognitive approach to metaphors since their comprehension takes place in the sphere of thoughts and ideas. He pointed out that the essence of a metaphor is a juxtaposition of the concepts based on dissimilarity between them. Therefore, using Dan Stiver's depiction, there was a shift in perception of metaphor as ornamental to metaphor as cognitive.[249]

Bonnie Howe while conducting a survey on traditional views of metaphors found them lacking, since, among other reasons, they do not take into consideration the newest findings in human psychology and neurological make up that change our perception of human cognition and language which results also in theoretical, pragmatic, and linguistic deficiencies of these traditional approaches.[250] Thus, she gives a number of reasons from linguistics that demonstrate the need of the new and more comprehensive approach. For instance, she points out that if it was true that metaphors were examples of deviant uses of words that occur in the realm of linguistic expressions instead of thoughts, each metaphorical expression should convey a different metaphor. However, cognitivists showed that one metaphor could be behind a number of metaphorical expressions that are based on a single concept. For example, we use the idea of a journey to talk about life, marriage, career, education and other life events. Moreover, if metaphors are to be considered only as poetic or rhetorical devices, they should be rare in everyday communication and difficult to understand, which is not the case.[251]

Consequently, cognitive linguists such as Gilles Fauconnier, Mark Turner, Zoltán Kövecses, and Mark Johnson introduced a new approach to metaphor

[248] Stiver, *Religious Language*, p. 115.
[249] Stiver, *Religious Language*, pp. 113-115.
[250] Howe, *Because You Bear This Name*, p. 55.
[251] Howe, *Because You Bear This Name*, pp. 55-58.

study.[252] In their opinion metaphor is a result of a cognitive process and human communication is largely metaphorical in nature. People think in images and the choice of images they use reveals some aspects of their perception of reality, which is embodied and perspectival. Metaphors are not deviant elements of language or embellishments, but rather they are an important part of language and everyday communication which often is understood intuitively and instantly.

While reflecting on the advantages of conceptual metaphor theory in comparison to other approaches, Kövecses stresses the fact that it is comprehensive, generalized in nature, and empirically tested. This theory is comprehensive since it takes into consideration a wide spectrum of issues related to metaphors such as its relation to other figures of speech, acquisition of metaphors, cultural universality and variation, teaching metaphors and language acquisition, metaphors in different forms of discourse, and others. Even though other metaphor theories touch upon these issues, only Cognitive Linguistics and conceptual metaphor theory do it in such a comprehensive manner.[253]

Conceptual metaphor theory is also generalized in nature because it 'attempts to connect what we know about conceptual metaphor with what we know about the working of language, the working of human conceptual system, and the working of culture'.[254] It takes into account findings in such fields of science as linguistics, philosophy, sociology, psychology, and neuroscience. As such it provides new perspectives on ways of how metaphorical meaning emerges and 'challenges the traditional view that metaphorical language and thought is arbitrary and unmotivated'.[255] Cognitivists assert that the idea of embodiment is one of the key distinctions between conceptual metaphor theory and traditional approaches.

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[252] Gilles Fauconnier, Mark Turner, *The Way We Think: Conceptual Blending And The Mind's Hidden Complexities* (Basic Books, 2003); Zoltán Kövecses, *Metaphor: A Practical Introduction* (Oxford: Oxford University, 2010); Mark Johnson, *The Body in the Mind* (Chicago: University of Chicago, 1987).
[253] Kövecses, *Metaphor*, p. xii.
[254] Kövecses, *Metaphor*, p. xii.
[255] Kövecses, *Metaphor*, p. xii.

Finally, conceptual metaphor theory is empirically tested in various experiments that 'have shown that conceptual view of metaphors is a psychologically viable one: that is, it has psychological reality' and as such 'it can be seen as a key instrument not only in producing new words, but also in organizing human thought'.[256] The newest neurological research has confirmed numerous notions of Cognitive Linguistics and conceptual metaphor theory that will be described in more detail in this thesis.

At this point it seems to be prudent to introduce main theories of the metaphor including a substitution theory, comparison theory, interaction theory, and contributions of scholars such as Ricoeur, Austin, and Searle. While doing so, special emphasis will be placed on the definition of metaphor, the relationship between elements creating the metaphor, and its meaning. The purpose of this section is not only to provide an overview of key approaches to metaphor, but to show how conceptual metaphor theory advances our understanding of the definition of metaphors, the relationship between elements creating the metaphor, and emerging of metaphorical meaning.

2.1.1 Substitution theory

This theory can be illustrated by using metaphor in a form A is B, e.g. 'John is a fox' where A is C, which means that 'John is cunning'. Therefore, in order to understand this metaphor, it needs to be paraphrased into literal language and the word fox has to be substituted with cunning. Thus, Max Black, while explaining this theory, says that according to this view 'the focus of a metaphor, the word or expression having distinctly metaphorical use within a literal frame, is used to communicate a meaning that might have been expressed literally'. [257] Even though Aristotle did not label his metaphor theory as substitution theory, Max Black while analysing Aristotle's approach identified it as substitution since for Aristotle metaphor is to be defined as a borrowing based

[256] Kövecses, *Metaphor*, p. xii.
[257] Black, 'Metaphor', p. 69.

on using an improper or deviant word in a place of the proper one. In order to understand the given metaphor, one has to find a set of similarities between two elements creating the metaphor and find the proper word, which allows reducing the meaning of metaphor to a literal phrase.

Consequently, according to this theory, metaphors serve decorative purposes to add variety to a discourse, make argument more appealing, and evocative. Black also emphasizes another function of some metaphors namely as 'a species of catachresis', which he defines as 'the use of a word in some new sense in order to remedy a gap in the vocabulary'. He states that catachresis is 'putting of new senses into old words'.[258] Speakers tend to use some words metaphorically when in a communication process they discover lack of suitable literal word or expression and need to create. When this communication need is fulfilled successfully, this newly created metaphorical sense becomes literal.

Janet Soskice criticizing substitution theory points out that insistence on reducing metaphors to literal meanings results in ignoring 'a cognitive content not provided equally by the literal term for which the metaphor is the figurative replacement'.[259] She observes that if this theory was accurate, it would mean that a process of creating new metaphors is nothing more than translating words and replacing them with another. She points out that the opposite is true since metaphors are often created and used when the presented ideas are impossible to describe or reduce to literal statements.[260]

2.1.2 Comparison theory

If according to a substation theory metaphor A is B means that A is C, using a comparison theory we would get A is like B in being C. Therefore, metaphor 'John is a fox' could be reduced to a literal statement such as 'John is like a fox in being cunning'. Max Black states that according to a comparison view

[258] Black, 'Metaphor', p. 69. Black points out that numerous metaphors cannot be identified as catachresis since they have their literal equivalences.
[259] Soskice, *Metaphor,* p. 25.
[260] Soskice, *Metaphor,* p. 25.

of metaphor 'a metaphor consists in the presentation of the underlying analogy or similarity'.[261] It is based on identifying similarities between two entities that are supposed to be 'like' in some respects. In his opinion, this theory presents metaphors as 'condensed or elliptical similes' and it is 'a special case of a 'substitution view''.[262] Thus, again the meaning of metaphors emerges when similarity between two compared elements is identified and understood.

However, there are several weaknesses of this theory. For instance, Janet Soskice points out that this approach based on identifying similarities 'fails to mark the fact that the good metaphor does not merely compare two antecedently similar entities, but enables one to see similarities in what previously had been regarded as dissimilarities'.[263] At this point it is also important to recall that Richards while making a similar observation emphasizes the role of differences in metaphors that transform our understanding and give us new insights.[264]

One of the main problems of a comparison theory is the fact that similarity cannot always be easily and clearly identified. Black highlights that a comparison theory 'suffers from vagueness that borders upon vacuity' since similarities between a metaphorical expression and literal one are not 'objectively given', but there are always some degrees of similarity.[265] Moreover, it does not explain how to choose similarities of two entities compared that are relevant for understanding of metaphor since those two entities can be similar in a number of ways.

At times finding similarities is even more complicated and intuitive. John Searle questions the idea that metaphors are based on a comparison of two actually existing objects because in case of some metaphors entities compared do not exist like in a statement: 'Sally is a dragon'. In his opinion, 'though similarity often plays a role in the *comprehension* of metaphor, the metaphorical

[261] Black, 'Metaphor', p. 71.
[262] Black, 'Metaphor', p. 71. Soskice also agrees with Black in this respect, see Soskice, *Metaphor*, p. 26.
[263] Soskice, *Metaphor,* p. 26.
[264] I.A. Richards, 'Philosophy of Rhetoric', in *Philosophical Perspectives on Metaphor,* ed. by Mark Johnson (Minneapolis, 1981), pp. 48-62.
[265] Black, 'Metaphor', p. 72.

assertion is not necessarily an *assertion* of similarity' [emphasis original].[266] He argues that a relationship between these two objects is not based on actual similarities, but often on similarities that are believed to be true.

Along similar lines, I.A. Richards makes a distinction between sense metaphors and emotive metaphors indicating that the first ones are based on similarity between sensations, whereas the second ones on similarity between feelings.[267] Richards believes that the same statement, depending on its context, can be considered as a sense metaphor or emotive metaphor. If somebody is called a pig, it may be because there is something in this person's appearance or behaviour that resembles pigs and it this case it is a sense metaphor. However, it is also possible that that even though there is no actual resemblance, the person called a pig evokes emotions that conventionally are felt towards pigs.[268]

2.1.3 Interaction theory

Adherents to an interaction theory of metaphor claim that if we have metaphor in a form A is B the meaning emerges as an interaction between A and B. Even though Max Black is considered to be the pioneer of an interaction theory, he developed it standing on shoulders of his predecessor I.A. Richards. Therefore, before analysing Black's approach, it is essential to touch upon the key aspects of Richards' theory.

Richards believes that 'metaphor is the omnipresent principle of language'.[269] Therefore, it cannot be treated as ornamental or as a deviation of language. As human beings we think in metaphors and the more the subject of our thinking becomes abstract, the more we reach for metaphors. In his theory

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[266] John Searle, 'Metaphor', in *Philosophical Perspectives on Metaphor*, ed. by Mark Johnson (Minneapolis: University of Minnesota, 1981), 248-85 (p. 259).
[267] Manuel Bilsky, 'I. A. Richards' Theory of Metaphor', *Modern Philology*, 50 (1952), 130–37 (p. 132).
[268] Mark Johnson, 'Metaphor in the Philosophical Tradition', in *Philosophical Perspectives on Metaphor*, ed. by Mark Johnson (Minneapolis: University of Minnesota Press, 1981), 3-47 (pp. 26-27).
[269] Richards, 'Philosophy ', p. 50.

of metaphor, Richards shows that in order to understand metaphor, one has to go beyond analysing just a literary utterance and how it works, but one has to see the utterance in the connection with thoughts, emotions, and other activities of the mind, which is a step toward conceptual metaphor theory.

Richards defines metaphor as 'two thoughts of different things active together and supported by a single word, or phrase, whose meaning is a resultant of their interaction'. Metaphors are not to be seen in terms of 'displacement of words', but as 'a borrowing between and intercourse of *thoughts*, a transaction between contexts' [emphasis original].[270] In order to systematize the whole metaphor study, he introduces two terms: tenor and vehicle, which refer to both halves of a metaphor. 'The tenor is the main subject of a metaphor, while the vehicle is that to which the tenor is compared'.[271] Consequently, he states that 'co-presence of the vehicle and tenor results in a meaning (to be clearly distinguished from the tenor) which is not attainable without their interaction'.[272] Therefore, the meaning of metaphor does not emerge as a result of finding similarities between the tenor and the vehicle, but rather it is an effect of interaction between them.

Max Black while developing his interaction theory adopted some of I.A. Richards' conclusions. Black talks about a metaphor having two subjects, namely the principal subject and subsidiary subject, as it is in a metaphor 'Man is a wolf', where man is considered to be a principal subject, whereas wolf is a subsidiary subject. Each of these two subjects has its set of characteristics that do not necessarily reflect dictionary definitions about men and wolves or even have to be true. Instead, they express what the speaker believes what is true about men and wolves. Black argues that 'for the metaphor's effectiveness is not that the commonplaces shall be true, but they should be readily and freely evoked'.[273] These systems of associated commonplaces make a metaphor function as a filter.

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[270] Richards, 'Philosophy', p. 51.
[271] Bilsky, 'I. A. Richards', p. 132.
[272] Richards, 'Philosophy', p. 55.
[273] Black, 'Metaphor', p. 74.

Consequently, Black explains, 'the principal subject is 'seen through' the metaphorical expression – or, if we prefer, that the principal subject is 'projected upon' the field of subsidiary subject'.[274] Thus, we use one system of commonplaces to organize our perception of another system. This interaction between two systems of associated commonplaces depicted as filtering or projecting results in extension of meaning or 'shifts in meaning of words belonging to the same family or system as the metaphorical expression'.[275] This projection of two systems cannot be reduced to any literal comparison or paraphrase.

Black's theory, even though considered to be a landmark in a study of metaphors, was criticized and amended by other scholars. It has been pointed out that metaphors are not only based on existing associated commonplaces, but they may allow seeing connotations that were not previously noticed.

2.1.4 Paul Ricoeur's understanding of metaphors and imagination

Paul Ricoeur sheds with his research a new light on our understanding of metaphors and his approach is a significant step towards Cognitive Linguistics' view of metaphors. Hence, in this section the most important elements of his approach will be presented.

Paul Ricoeur developed his own approach to metaphors standing on the shoulders of Richards, Black, Beardsley, and others. Even though he stresses a great value of their work and theories, he also points out existing gaps in their proposals. In his opinion, these gaps cannot be filled if the whole study of metaphors does not move into a new field of psychology. Ricoeur believes that in order to understand how metaphors work, there is a need to take into consideration issues such as imagination and feelings, which, in his opinion, are hinted in many approaches, but not emphasized as they should be.

[274] Black, 'Metaphor', p. 75.
[275] Black, 'Metaphor', p. 78.

Thus, Ricoeur while elucidating on importance of imagination in understanding metaphors builds on Kant's concept of 'productive imagination as schematizing a synthetic operation' and identifies three steps in completing a semantic theory with a psychology of imagination.[278] The first step is 'seeing' or gaining insight that is about perceiving proximity and likeness of two ideas that used to be distant and unlike.[279] The second step is 'the pictorial dimension' that reflects the figurative aspect of metaphor. In this step Ricoeur proposes 'the development from schematization to iconic presentation' explaining that the aim of this iconic presentation is not to create mental pictures, but 'display relations in depicting mode'.[280] In the third step, called 'suspension', it is 'the moment of negativity brought by the image in the metaphorical process'.[281] Mark Johnson calls it a 'negative step' in which 'primary reference to everyday world is suspended, in order to make possible a new creative reference, a "remaking" of reality'.[282] Old connections have to be lost to allow new connections are to be established. Therefore, metaphors change our perception of reality and our way of seeing the world.

Ricoeur notices that even Aristotle's theory has some elements of what he calls the semantic role of imagination because Aristotle describes metaphors as a work of resemblance based on contemplating similarities and as a result metaphors have the unique capacity of displaying their meaning before our eyes. Therefore, using Ricoeur's terminology there is a suggestion of picturing function of metaphorical meaning or iconic movement.[283]

For Paul Ricoeur, the idea of semantic innovation is essential in explaining how metaphors function. While explaining it, he asserts:

> Metaphorical meaning does not merely consist of a semantic clash but of the *new* predicative meaning which emerges from the collapse of the

[278] Ricoeur, 'Metaphorical Process', p. 147.
[279] Ricoeur, 'Metaphorical Process', pp.147-149.
[280] Ricoeur, 'Metaphorical Process', p. 150.
[281] Ricoeur, 'Metaphorical Process', p. 151.
[282] Johnson, 'Metaphor in the Philosophical Tradition', p. 40.
[283] Paul Ricoeur, 'The Metaphorical Process as Cognition, Imagination, and Feeling', *Critical Inquiry*, 5 (1978), 143–59 (p. 144).

> literal meaning, that is, from the collapse of the meaning which obtains if we rely only on the common or usual lexical values of our words [emphasis original].[284]

In his opinion, in order to understand the whole process of collapse of meaning and emergence of a new one, it is necessary to consider semantic distance and proximity as its key factors. As he puts it, 'things or ideas which were remote appear now as close'.[285] This element of distance and closeness of two ideas in metaphors, according to Ricoeur, makes them deviant in some ways and grabs our attention, so that we perceive a given statement as distinctive and metaphorical. He calls this deviance semantic impertinence.[286]

To conclude this discussion on Ricoeur's view of metaphors, it needs to be said, that Ricoeur's contribution is in the fact that he perceives metaphors as cognitive phenomena. He believes that in order to explain how they function, it is not sufficient to rely only on philosophy or linguistics, but to perceive them in the context of human psychology, emotions, and imagination, which makes his proposal closer to Cognitive Linguistics' approach. Moreover, he is not satisfied with traditional understanding of metaphors that was based on similarity and he stresses both similarity and dissimilarity.

2.1.5 Metaphors and performative nature of language

Finally, as I present the historical overview of various understandings of metaphors, I want to touch upon an issue of performative nature of metaphors since it is another dimension of metaphors that plays a vital role in their

[284] Ricoeur, 'Metaphorical Process', p. 146.
[285] Ricoeur, 'Metaphorical Process', p. 147.
[286] Ricoeur explains semantic impertinence by referring to the notion of 'spilt reference' which assumes that 'language is opened up by metaphor, and the phrase or sentence now has two meanings, the literal and the metaphorical, and these each have a corresponding reference, the literal and metaphorical'. See Ian Paul, 'Metaphor and Exegesis', *After Pentecost: Language and Biblical Interpretation*, II, ed. by Craig Bartholomew (Grand Rapids: Zondervan, 2002). p. 395.

understanding and is especially important in analysis of biblical metaphors and images. In order to do so, the idea of performative character of language will be briefly explained.

It has been observed that language does not only serve the purpose of exchanging information, but among its many other functions, it is performative in its nature. Stephen Wright shares his three convictions about the nature of language. First, he points out that all humans 'are *embedded* in language, yet have power to shape it' actively using it and creating new word associations [emphasis original].[287] Second, Wright says that, 'words do have meaningful reference beyond themselves to a 'real' world, but also shape our perception of it'.[288] Not only do words point a language user to a language system, but to reality beyond it. Words and sentences evoke emotions, bring back memories, inspire new thoughts, and create pictures in people's minds. The third conviction about language is that '*meaning is never final*, but *nonetheless words have effects*' [emphasis original].[289]

The question about words' effects has interested philosophers and linguists. J.L. Austin, while trying to answer it, distinguishes three types of acts that can take place in an act of speaking. He identifies locutionary acts, which are acts of saying something or uttering a sentence. However, when the sentence is uttered, another act is performed, namely an illocutionary act such as informing, asking a question, warning, making a promise, etc. Thus, the illocutionary act is what a person does in saying something or performing a locutionary act of making an utterance. Since words can have effects illocutionary acts sometimes produce effects that are called perlocutionary acts.[290] Perlocutionary acts are the

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[287] Stephen I. Wright, *Alive to the Word: Practical Theology of Preaching for the Whole Church* (London: SCM Press, 2010), p. 40.
[288] Wright, *Alive*, pp. 41-42.
[289] Wright, *Alive*, p. 43. Wright develops creative tension between two seemingly opposite, but complementary convictions about the nature of meaning that explain the dynamics of language. He refers to Jacques Derrida who believes in an endless deferral of meaning and John R. Searle emphasizes that words' effects on the society can be seen in everyday life. See Jacques Derrida, *Writing and Difference* (London: Rutledge, 2001) and Jacques Derrida, *Of Grammatology* (Baltimore: Johns Hopkins University, 1988) and John R. Searle, *Expression and Meaning: Studies in the Theory of Speech Acts* (Cambridge: Cambridge University Press, 1985).
[290] J. L. Austin, *How to Do Things with Words: The William James Lectures Delivered in Harvard University in 1955*, ed. by J. O. Urmson and Marina Sbisà (Oxford Paperbacks, 1976), p. 109.

consequences of locutionary and illocutionary acts such as somebody has been informed, comforted, warned, married, or received a promise. Austin distinguishes the locutionary act, which 'has *meaning*; the Illocutionary act which has certain *force* in saying something; the perlocutionary act, which is *the achieving of* certain *effects* by saying something' [emphasis original].[291] Accordingly, words have a performative capability and have consequences.

Building on Austin's model, John Searle develops his theory of speech acts and while defining metaphors he questions the common distinction between literal meaning and metaphorical meaning, but distinguishes between sentence meaning and speaker's utterance meaning. He argues that 'whenever we talk about metaphorical meaning of a word, expression, or sentence, we are talking about what a speaker might utter it to mean, in a way that departs from what the word, expression, or sentence actually means'.[292] In his opinion, a literal utterance determines a set of truth conditions relative to a particular context. In this case sentence meaning and speaker's utterance meaning are the same and the truth conditions of an utterance are determined by the truth conditions of a sentence.[293] However, this is not the case when it comes to metaphorical utterances. Thus, Searle emphasizes, 'The basic principle on which all metaphor works is that the utterance of an expression with its literal meaning and corresponding truth conditions can, in various ways that are specific to metaphor, call to mind another meaning and corresponding set of truth conditions'.[294]

These observations are significant in interpreting biblical metaphors since many of these metaphors are not to be considered just locutionary acts, but also illocutionary, and perlocutionary. If someone says: 'You have been washed from your sins'; 'You have been adopted to God's family', or 'You must be born again', these utterances are performative in nature and they have consequences in transforming people's perception of themselves, change of their status, and

[291] Austin, *How to Do Things*, p. 121.
[292] John R. Searle, 'Metaphor', in *Expression and Meaning: Studies in the Theory of Speech Acts* (Cambridge University Press, 1985), p. 77.
[293] Searle, 'Metaphor', pp. 79, 81.
[294] Searle, 'Metaphor', p. 85.

possibly lifestyle. If people realize that they were adopted to God's family that changes the way they view themselves since they gain a new identity. Christians believe that being adopted by God really changes our status and indicates that we can have a relationship with God that we did not have before and because of this new status and relationships we are obliged to live accordingly.

Austin and Searle emphasize the performative function of language with its extra-linguistic dimension. Speakers' utterances not only have extra-linguistic effects, but in order to understand them it is necessary to be aware of non-linguistic background assumptions that are shared with a speaker and conditions of the utterance. Therefore, progress in metaphor study can be observed since scholars no longer are interested only in individual words or even sentences, but also in speaker's utterance meaning and the conditions of the utterance.

As it will be shown in the following chapters, Cognitive Linguistics advances metaphors studies by placing them in the context of human cognition, embodiment, perception, and cultural background. Cognitivists show how metaphors not only express ideas, but have power of shaping ideas and have performative function as seen, for instance, in a political discourse where, as described by George Lakoff, they shape identities, values, and encourage action such as participating in wars.[295]

[295] George Lakoff, *Moral Politics: How Liberals And Conservatives Think, 2nd edn* (Chicago: University of Chicago Press, 2002)

2.2 UNDERSTANDING BASIC ASSUMPTIONS OF COGNITIVE LINGUISTICS AND CONCEPTUAL METAPHOR THEORY

While discussing different approaches to metaphor theory issues such as a definition of metaphor, meaning of metaphor and similarity of elements creating metaphors were analysed. In this section the same topics will be studied from the perspective of conceptual metaphor theory in order to show its unique perspective and contribution to studies of metaphor.

2.2.1 Definition of conceptual metaphors

Cognitive linguists present their own perspective on issues of recognizing metaphors and distinguishing them from literal language. Lakoff and Turner define the idea of metaphorical by starting with non-metaphorical and they say that a concept is non-metaphorical if it is 'understood and structured in its own terms – without making use of structure imported from a completely different conceptual domain'.[296] Therefore, the word 'dog' is not metaphorical since it does not utilize any other concepts, but a 'loyal dog' is a metaphorical expression since a dog is described in terms of human characteristics. For cognitive linguists most of human thinking and language is metaphorical, since explaining one concept in terms of another is a common feature of human communication. For instance, even simple expressions such as 'to get on the bus' are metaphorical. In this expression, English speakers use preposition 'on' conceptualizing the bus as a moving platform or board, whereas Polish would say 'wsiąść do autobusu' (get into the bus) conceptualizing the bus as a container.

Hence, proponents of a cognitive approach to metaphors define conceptual metaphors as 'understanding and experiencing one kind of thing in terms of another' or 'conceptualizing one domain of experience in terms of another'.[297] For example, when people talk about life, they do it in terms of

[296] Lakoff and Turner, *More than Cool Reason*, p. 57.
[297] Lakoff and Johnson, *Metaphors We Live By*, p. 5; Kövecses, *Where Metaphors*, p. 2. As pointed out by Kövecses some scholars instead of speaking of understanding prefer to use terms such as

journeys. Theories are conceptualized in terms of buildings, and moral decline is described as diseases. In each of these cases one idea is understood or perceived in terms of another.

2.2.2 Similarity and cross-domain correlations

One of the issues widely discussed in metaphor theory is a problem of a relationship between the elements creating metaphor – is it based on similarity or dissimilarity, comparison or substitution or maybe interaction between two elements? Cognitive Linguistics sheds a new light on this issue and changes our perception of metaphors. Since metaphors are conceptual phenomena and are based on conceptualization of one domain in terms of another one, it is not similarity between elements that is essential, but cross-domain correlations that result in perceived similarity between domains. This similarity is based not on the meaning of words making metaphors, but it is largely grounded in human embodiment and experience.

As Bonnie Howe stresses, '[a] significant part of our conceptual system is nonmetaphorical. In fact, metaphorical understanding appears to be grounded in nonmetaphorical understanding'.[298] It is so because our conceptual system is experiential in nature and largely based on our bodily experiences. Kövecses defines conceptual metaphor theory as 'a view of metaphor in which the metaphorical meaning construction is simply a matter of how our metaphors arise from correlations in experience (for correlation metaphors) or from similarities between experiential domains (for resemblance metaphors)'.[299] He provides examples how an experience of sudden feeling of increasing body heat

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construing, conceiving or conceptualizing (Kövecses, *Metaphor*, p. 8). A critical assessment of conceptual metaphor theory is given by Matthew S. McGlone, 'What Is the Explanatory Value of a Conceptual Metaphor?', *Language and Communication*, 2007, pp. 109–26.

[298] Bonnie Howe, *Because You Bear This Name: Conceptual Metaphor and the Moral Meaning of 1 Peter* (Atlanta: Society of Biblical Literature, 2008), p. 60.

[299] Kövecses, *Where Metaphors*, p. 1.

can be experiential basis for conceptualizing love, anger, sexual pleasure, physical effort, busyness or psychological pressure.[300]

On the contrary, resemblance metaphors are based on similarities between experiential domains which means that a person, for example, correlates an experience of a long and uncomfortable journey with going through marriage crisis since both include an idea of moving, passing time, destinations, effort, and difficulties. As a result a metaphor MARRIAGE IS A JOURNEY is formed. In this case similarities that are perceived are structural similarities between two domains, which means that people while talking about two remote ideas or experiences see some patterns of resemblance between them in terms of their structure.

George Lakoff, while wrestling with a problem why some metaphors X is Y work and are understood, whereas others do not make sense to those who hear them, came to a conclusion that it is mostly because of neural bindings of our brains. When people conceptualize their experiences, connections between different parts of their brains become activated and when neurons conceptualizing a source domain fire, a group of target domain neurons fires as well. As a result metaphor is formed or comprehended and we are able to see connections between two different ideas.[301] To sum up, it needs to be stressed that conceptual metaphors are not based on similarity of compared elements such as tenor and vehicle, but on correlations in experience and similarities between experiential domains.

2.2.3 Meaning of conceptual metaphors

For centuries scholars have debated whether metaphors can be reduced to literal propositional statements without loosing their meaning. As it was shown earlier, the most recent arguments seem to uphold the idea of

[300] Kövecses, *Where Metaphors*, p. 21.
[301] George Lakoff, 'The Neural Theory of Metaphor', in *The Cambridge Handbook of Metaphor and Thought*, ed. by Raymond Gibbs (New York: Cambridge University Press, 2008), 17–38 (pp. 17-19). See Kövecses, *Where Metaphors*, p. 22.

irreducibility of metaphors. This issue of conveying meaning of metaphors in propositional statements is crucial for biblical interpretation and preaching since it affects preachers' methodology and sermons' forms. As it was stressed in the previous chapter, the preachers' task is communicating biblical metaphors and images. They even can create new metaphors and images to convey the meaning of both metaphorical and non-metaphorical passages. However, the question remains if it is possible to stay true to a metaphorical text and present it in a non-metaphorical, propositional statement.

Traditional theories of metaphor presented the meaning of metaphors as emerging from substitution, comparison or interaction of elements creating the metaphor. Paul Ricoeur talked about semantic innovation and both existing tension between similarity and dissimilarity within the metaphor. Cognitive Linguistics offers a unique perspective on the issue of meaning of metaphors and their reducibility to literal statements.[302]

According to conceptual metaphor theory the meaning does not emerge as a result of substitution of words, finding similarities between compared words that create the metaphor or interaction between them. It is not a matter of words, sentences, and even just language, but rather the meaning resides in the sphere of thought and concepts and it is the result of understanding one concept in terms of another. Nevertheless, these concepts do not exist in a vacuum. Human communication is largely based on a strategy of exchanging concepts and conceptual metaphors are not the only examples of numerous communicative

[302] In their studies on meaning Lakoff and Turner engage in a discussion with The Literal Meaning Theory proving it false from the cognitive point of view. The Literal Meaning Theory can be summarized in two claims: The Autonomy Claim and the Objectivist Claim. The Autonomy Claim assumes that all conventional language by nature is semantically autonomous and consequently cannot be metaphorical. The Objectivist Claim is based on a presupposition that there is an objective reality that is mind-free, autonomously structured in a way that does not depend on human conceptual system (Lakoff and Turner, *More than Cool Reason,* p. 117). For a more detailed summary of various spinoffs of the Literal Meaning Theory that are critiqued by Lakoff and Turner see Lakoff and Turner, *More than Cool Reason,* pp. 120-127. As an alternative to The Literal Meaning Theory, Lakoff and Turner claim that many, but not all conventional concepts are semantically autonomous. They are grounded in our bodily and social experience and are not independent from our minds and are not objectively given. They also believe that metaphorical expressions are based on non-metaphorical concepts. For instance, metaphor 'death is night' is based on a non-metaphorical conventional concept of night. See Lakoff and Turner, *More than Cool Reason,* pp. 113-114.

means that people utilize to interact with each other, but also they are usually used as a part of a larger discourse or even a communicative situation.

Fouconnier argues that language 'does not "represent" meaning, it prompts for the construction of meaning in particular contexts with particular cultural models and cognitive resources'.[303] Words evoke associations, memories of life experiences and are access points to knowledge stored in our brains. John Sanders believes that 'meaning construction is not autonomous (independent), because it is integrated with other forms of knowledge'.[304] It is not mind-free and non-perspectival, but dependent on our senses and bodily structure. Consequently, it needs to be said that in order to establish the meaning of an utterance listeners need more than just simply to understand the meaning of words and grammatical structures. Sanders points out these elements only 'prompt for the construction of meaning, but meaning is not simply the sum of the parts of speech'.[305]

Sanders also claims that 'meaning is grounded on usage and experience' and is flexible and dynamic.[306] Our environment, social situations, and culture change, which finds its expression in changes in language. Everyday terms such as 'phone' keep evolving affecting the ways we understand them. As an example of the construction of meaning Sanders gives a few cases of usage of the word 'safe': 'The child is safe', 'The beach is safe', and 'The shovel is safe'. Even though the same word is used in all three sentences and all of them have the same grammatical form and syntax, the word 'safe' has different meanings in each of them because the child might not be safe in the same way the beach is safe and

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[303] Gilles Fauconnier, 'Cognitive Linguistics', ed. by Lynn Nadel, *Encyclopaedia of Cognitive Science* (New York: Nature Publishing, 2003), p. 2.
[304] Sanders, *Theology in the Flesh,* (location 327).
[305] Sanders, *Theology in the Flesh*, (location 2084-2094). At this point it needs to be stressed that even though cognitive linguists devote a lot of attention to analysing speech utterances when the idea of encountering the minds can take actually take place in real time and space, their principles are applicable to studying writings, even the ancient ones. Kövecses, Lakoff, Turner and others have shown how to apply Cognitive Linguistics to analysis of various literary genres such poetry, narrative, political discourse, humour, commercials, and other forms.
[306] Sanders, *Theology in the Flesh*, (location 338).

the shovel is safe.[307] Understanding of these statements depends on their context, experience and various ways of usage of the word 'safe'.

2.2.4 Importance of embodiment

One of the most important notions of conceptual metaphors theory is the idea of embodied minds. Former linguistic theories were just concerned with thoughts because human minds were perceived as autonomous. Conceptual metaphor theory presents the holistic view of human mind as being a part of a human body that plays a crucial role in our perception and conceptualizing the world around. It is because, 'the mind is not merely embodied, but embodied in such a way that our conceptual systems draw largely upon the commonalities of our bodies and of the environments we live in' and as a result of our embodiment 'much of a person's conceptual system is either universal or widespread across languages and cultures'.[308]

Mark Johnson goes even further and does not talk about putting the mind back in the body, but he explains the idea of an embodied mind by talking about 'putting the body back to the mind'.[309] He argues that our bodily experiences and interactions with the world shape our minds, our thinking, and conceptual systems. For example, our perception of the world is largely dependent on our senses. We hear a certain range of sounds, see a certain range of colours. Some smells are undetectable for humans, whereas they are detectable for other animals. Unlike a jellyfish we have a front and back, so we talk about things that are in front of us and behind us. Since we have faces we talk about facing problems and meetings face to face.

Numerous biblical metaphors and Christian practices reflect the idea of embodiment. For example, one of the biblical metaphors of forgiveness is being washed or cleansed. In Acts 22:16 we read about 'Washing away our sins' in

[307] Sanders, *Theology in the Flesh*, (location 226-227).
[308] Lakoff and Johnson, *Philosophy in the Flesh*, p. 27.
[309] Johnson, *The Body in the Mind*, p. xxxvi.

baptism. This metaphorical expression is based on a conventional metaphor IMMORALITY IS IMPURITY or SIN IS IMPURITY and consequently removing of sin is pictured in terms of washing, even though it is impossible to wash our souls with water. Consequently, due to our embodiment physical acts such as baptism become powerful and meaningful images of internal transformation taking place. We use the metaphor SIN IS BURDEN, thus we talk about Christ taking our sins on himself and carrying them on the cross, which again reflects our own embodiment.

Similarly, the Lord's Supper is a physical act that is grounded in embodiment as well. Even though we eat bread and drink wine, we believe that it means much more and as Zoltán Kövecses explains it, the idea of communion is based on a metaphor IDEAS ARE FOOD. He demonstrates that since THE BODY AND BLOOD OF CHRIST ARE THE BREAD AND THE WINE and GOD IS THE WORD, we conceptualize the Lord's Supper in terms of a metaphor THE EMBODIMENT OF THE WORD (IDEAS) IS FOOD (BREAD AND WINE). Thus, he concludes that since 'God is the Word and Jesus is the embodiment of God's Word, we symbolically partake in both Jesus and God in the form of the food during the Holy Communion'.[310]

Even though there are numerous views on the Lord's Supper that include transubstantiation, consubstantiation, spiritual presence or a symbolical approach, understanding the meaning of this event in terms of IDEAS ARE FOOD and the EMBODIMENT OF THE WORD OF GOD IS OUR FOOD, may not solve all controversies, but might serve as a way of establishing a common ground between various groups of Christians and a starting point for a further discussion.

Understanding the idea of embodiment is essential in rebutting an accusation against Cognitive Linguistics that it favours pure subjectivity in ways we describe the world and define what is true or not, since everyone can see it differently. Surprisingly, the notion of embodiment actually 'constrains the way we think' since as stressed by John Sanders people possessing 'normal vision see the same ball, box, or a cat' and they 'do not have different perceptions of my

[310] Zoltán Kövecses, 'The Heart of the Matter: A Matter of the Heart. Central Aspects of the Christian Mind' (unpublished article, courtesy of the author), pp. 8-9.

brown and black cat sitting on the mat'.[311] It is the case because cognitivists insist that 'there is truth as correspondence to reality, but it is truth according to our embodied sensory and cognitive capacities'. [312] Thus, even though embodiment allows some differences in perception or perspective depending on individuals, it also limits these differences.

Consequently, conceptual metaphor theory seems to be a very suitable instrument in the analysis of biblical metaphors that are means of God's revelation. The idea of the embodied mind, which means that our conceptual system is shaped by our bodily make up and our senses, is also essential for preaching since it eradicates traditional dichotomies between the mind and the body, and between intellect and emotions. It allows preachers to perceive their listeners more holistically as psychophysical unities and preach to them accordingly without intention of addressing separately their intellect and emotions. Moreover, in the process of communication, it heightens preachers' awareness of the necessity of taking into consideration human bodies as a crucial factor in listeners' perception of the world and sermons as well.

2.3 CHAPTER SUMMARY

The purpose of this chapter was to show how Cognitive Linguistics and especially conceptual metaphor theory are productive in metaphor studies and advance our understanding of metaphors and language. Conceptual metaphor theory does not just rely in its findings on linguistics, but it gives a holistic view of metaphors that is based on the newest research in psychology, sociology, neuroscience, and others. This theory while presenting the issue of metaphors does not focus only on words, sentences or even language, but on conceptual structure and human cognition that is largely shaped by our embodiment. Metaphors are conceptual before they eventually become linguistic expressions.

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[311] Sanders, *Theology in the Flesh*, (location 1550).
[312] Sanders, *Theology in the Flesh*, (location 1618).

As opposed to traditional understanding, adherents of conceptual metaphor theory do not see metaphors as decorations of language, but in their view metaphors permeate language, which is considered to be largely metaphorical.

While defining the meaning of metaphors adherents of conceptual metaphor theory stress that it emerges from understanding of one concept in terms of another and they emphasise that this understanding is grounded in our bodily experiences and perception given by our culture.

Traditional views of metaphors often tend to focus on individual cases of metaphors and fail to identify general principles that explain how metaphors are related to each other. For instance, they do not explain the reason why we use one expression 'to make our way' when we talk about such unrelated topics as life, career, relationships, sport, education, and others. Conceptual metaphor theory is based on the Generalization Commitment that seeks to recognize general principles governing language and it also acknowledges the fact that as human beings we conceptualize many ideas in terms of a journey because one concept may be used to create numerous metaphorical expressions.[313]

Therefore, Cognitive Linguistics and conceptual metaphor theory are not just two other tools to be used in studying metaphors and images supplementing other, traditional approaches. Utilizing Cognitive Linguistics requires a complete paradigm shift regarding our understanding of language since language including metaphors works conceptually and is rooted in our bodily experience.

[313] Howe, *Because You Bear*, p. 98.

CHAPTER TRHEE

NEW WAYS OF SEEING THE UNSEEN: UNDERSTANDING THE KEY ELEMENTS OF COGNITIVE LINGUISTICS AND APPLYING THEM TO INTERPRETATION OF BIBLICAL TEXTS

In this chapter I summarize basic assumptions of Cognitive Linguistics and conceptual metaphor theory focusing only on those elements that are essential for development of principles of interpretation of biblical texts and biblical metaphors. Thus, the purpose of this chapter is not only to present the key elements of Cognitive Linguistics, but also to demonstrate how they can be productive in biblical interpretation, which will be supported with biblical examples.

The whole discussion will be started with a general presentation of the model of the conceptual world and how as humans we conceptualize reality in terms of concepts. Next, I will describe notions of categories, prototypes, and frames in the context of Cognitive Linguistics showing how their application to biblical studies provides preachers with additional tools for textual analysis, organizes the whole process, and allows one in a more systematized way to gain better understanding of the world of the original readers. Even though numerous scholars have undertaken the task of applying Cognitive Linguistics to biblical interpretation, the novelty of this section will be found in my study on operations of categories and prototypes that we can distinguish in the Bible.

In the final section, I will present major elements of metaphor structure that will help in understanding the methodology of analysis of biblical metaphors. This section will be concluded with the notion of levels of metaphor that will be productive in developing a sermon structure, as will be demonstrated in the chapter five.

3.1 MODEL OF THE CONCEPTUAL WORLD

Dirven and Radden express one of the key convictions of Cognitive Linguistics that has been stated before that language 'resides, not in dictionaries, but in minds of the speakers of that language'.[314] As I asserted in the previous chapter meaning extends encyclopaedic definitions, but it is dynamic, actively constructed in the process of communication and depends on our senses, embodied experience, culture, and communicative situation. It is not a matter of single words, or sentences, but our thoughts and concepts. Therefore in order to comprehend mechanisms of language, we need to begin with paying attention to the human conceptual system and the way it finds its expression in linguistic signs that we use. Thus, before analysing the key concepts that serve as the building blocks of conceptual metaphor theory, it may be prudent to begin with having a closer look at a general model of the conceptual world and the interconnections between human conceptualizers and linguistic signs.[315]

Driven and Radden begin with the human conceptualizer who interacts with the world and on the basis of these interactions develops concepts and categories (Diagram 1). Driven and Radden define a concept as 'a person's idea of what something in the world is like' and point out that 'concepts can relate to single entities such as the concept I have of my mother or they can relate to a whole set of entities, such as the concept "vegetable"'.[316] They notice that the concept of a vegetable is much broader than the concept of a mother and it creates a category of different elements such as cucumbers, potatoes, carrots, and others. This notion of categorization will be described in more detail in the next section, but at this point it needs to be stressed that categorization is an

[314] Rene Dirven and Gunter Radden, 'The Cognitive Basis of Language: Language and Thought', in *Cognitive Exploration of Language and Linguistics*, ed. by Rene Dirven and Marjolijn Verspoor (Amsterdam: John Benjamins Publishing, 2004), p. 13

[315] This model was offered by Driven and Radden, p. 14, but for the purpose of this thesis I combined the version suggested by Driven and Radden with the one offered by Ellen van Wolde, 'Wisdom, Who Can Find It? A Non-Cognitive and Cognitive Study of Job 28:1-11', in *Job 28: Cognition in Context*, ed. by Ellen van Wolde (Boston: Brill, 2003), 1–36 (p. 1).

[316] Dirven and Radden, 'The Cognitive Basis of Language', pp. 13-14.

important element of our perception. It is our method of interacting with the world and understanding the complexity of our reality.

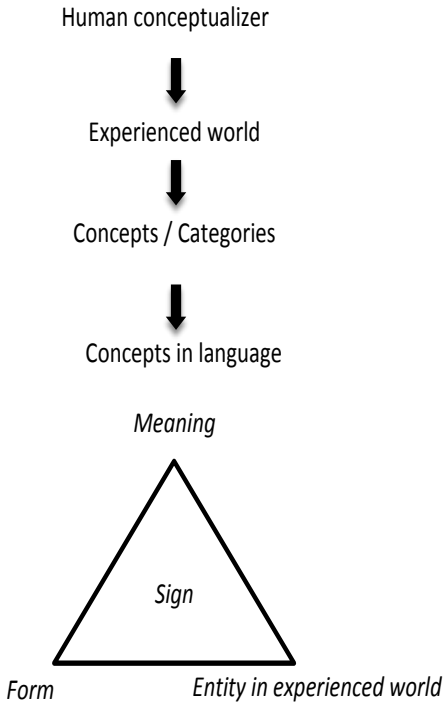

Diagram 1. Model of the conceptual world

Thus, our perception of the world results in developing concepts and conceptual categories that find their expressions in language and then concepts and conceptual categories become linguistic signs and linguistic categories. Every sign has a meaning that is identical with a concept in language, has its form, and 'relates to some entity in our experienced world'.[317]

This model shows that reality is not something objectively given, but our linguistic expressions that describe it are shaped by our perception, individual ways of experiencing the world, and conceptualizing it.

[317] Dirven and Radden, 'The Cognitive Basis of Language', p. 14.

3.2 CATEGORIES, PROTOTYPES, AND FRAMES

While applying Cognitive Linguistics to interpreting biblical texts, preachers encounter notions of categories, prototypes, and frames. Cognitivists argue that categories, prototypes, and frames serve the purpose of organizing our knowledge of the world and as such they might be helpful tools in analysis of the biblical world. Therefore, I will begin my discussion on utilizing Cognitive Linguistics in biblical studies with these notions.

3.2.1 Categories

In our everyday lives we may not be aware of the fact that categorization is an inevitable factor of every living organism since in order to survive every creature needs to be able to make such distinctions as: food and not food, safe and not safe, enemy and not enemy.[318] In case of humans, even the simplest decision of going shopping includes numerous categorizations such as a choice of a shop, product, and price. In a supermarket we categorize colours, fruits, vegetables, meat, dairy, beverages, kitchen supplies, products that are edible and inedible, healthy and unhealthy, tasty and disgusting, cheap and expensive.

As John Taylor notices human 'ability to function in the physical and social world depends on elaborate categorizations of things, processes, persons, and social relations'. Our ability to categorize is 'to reduce the complexity of the environment'.[319] In order to survive and make daily decisions, we need to organize our world and put some entities in the same groups or categories. Eleanor Rosch explains this phenomenon by saying 'that the task of category systems is to provide maximum information with the least cognitive effort'. She

[318] John R Taylor, 'Categories and Concepts', in *Job 28: Cognition in Context*, ed. by Ellen van Wolde (Boston: Brill, 2003), 163–78 (p. 163).
[319] Taylor, 'Categories and Concepts', p. 163.

also states that this is accomplished when 'categories map the perceived world structure as closely as possible'.[320]

Consequently, most of the time, our categorizing is done subconsciously and automatically. Without much thinking and effort we categorize entities and phenomena as 'cars' and 'animals', 'smiles' and 'frowns', 'important phone calls' and 'unimportant phone calls', 'red' and 'white' and so on. Lakoff and Johnson (1999) explain that this ability is rooted in our biological makeup and our brain structure. We are embodied neural beings that are equipped with senses to gather information from the outside world. Thus, our perception is shaped by our senses and neural bindings, which can be seen, for example, in a way we see and distinguish colours. We see them, even though they do not exist as physical entities.[321]

While addressing the whole issue of categorization, we need to understand how our brains identify different categories and determine what members they should include. As Mark Johnson observes, since Aristotle a classical category view was prevalent and it was defined 'by necessary and sufficient conditions which specify the properties shared by all and only members of the category'.[322] This view is based on several assumptions such as: categories have rigid boundaries; human mind is disembodied and our bodies have no influence on the way we perceive the world; there is objective reality and the correct way of interpreting it; and all people conceptualize the world in the same way.[323]

However over a period of time various scholars have been finding this approach insufficient. Ludwig Wittgenstein pointed out that there are no rigid boundaries for the word 'game' since there are not any common necessary and

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[320] Eleanor Rosch, 'Principle of Categorization', in *Cognition and Categorization* (Hillsdale: Lawrence Erlbaum, 1978), pp. 27–48.
[321] George Lakoff and Mark Johnson, *Philosophy in the Flesh: The Embodied Mind & Its Challenge to Western Thought*, iBook version (Basic Books, 1999), p. 27.
[322] Johnson, *The Body in the Mind*, p. xi. More on traditional understanding of categories William Croft and D. Alan Cruse, *Cognitive Linguistics* (Cambridge, New York: Cambridge University, 2004), pp. 76-77.
[323] George Lakoff, *Women, Fire, and Dangerous Things* (Chicago: University Of Chicago, 1990), p. 9.

sufficient features that equally exist in all games.[324] Therefore, he came up with notions of family resemblance, extendable boundaries, graded categories, and central and non-central members of a category. He observed that there is shared resemblance of all members of a category, but the boundaries are not always clear, like in case of a category of old, which is graded. He also noticed that some members of a given category exhibit family resemblance better than others and in this respect are more central.[325]

3.2.2 Prototypes

Wittgenstein's new understanding of categories led to developing the prototype theory that was proposed by Eleanor Rosch. According to Rosch, categories are not created on the basis of shared necessary and sufficient features of their members, but they are structured around good examples, their most typical members called prototypes.[326] It appears that while categorizing, people perceive 'certain members of a category as more representative of the category than other members'.[327] All the members of a given category in some ways resemble the prototype, but this resemblance may vary and they do not need to have a set of common characteristics.

Consequently, as John Taylor explains, 'prototype categories have an internal graded structure, with some members being more central, more typical, than others'.[328] The category boundaries can be fuzzy like in the case of categories such as old, tall, pretty, or they can be more rigid like in categories of

[324] Ludwig Wittgenstein, *Philosophical Investigations*, trans. by G. E. M. Anscombe (New York: Macmillan, 1953), p. 66-71. Another example is the notion of 'a bachelor' discussed by John R. Taylor in 'Categories and Concepts', p. 172 and Lakoff in *Women, Fire, and Dangerous Things*, pp. 69-71.

[325] Further research that broadened our perspective on the notion of categories was conducted by J. L. Austin who focused on polysemy, Lofti Zadeh studied categories with fuzzy boundaries, Brent Berlin and Paul Kay conducted research on categories of colours, and Roger Brown focused on basic level categories. For more information on history of development on categories see George Lakoff, *Women, Fire, and Dangerous Things*, pp. 12-55.

[326] Eleanor Rosch, 'Principle of Categorization', in *Cognition and Categorization* (Hillsdale: Lawrence Erlbaum, 1978), pp. 27–48.

[327] Lakoff, *Women, Fire, and Dangerous Things*, p. 41.

[328] Taylor, 'Categories and Concepts', p. 164.

a bird, furniture or food. Interestingly, when people living in the Western hemisphere are asked about a typical fruit, they usually name an apple or pear, a typical bird is a sparrow or robin, and a hammer is the most often mentioned prototype of a tool category, which indicates that humans think in terms of categories that are built around prototypes.[329] On the other hand, while building their categories around prototypical members, people are aware that there are some members of the category that are non-prototypical for example a chicken or an ostrich are non-prototypical members of a bird category.

Building on Brent Berlin's conclusions regarding basic-level categories and animal and plant naming, Eleanor Rosch also observed that in a taxonomic hierarchy, prototypes appear on the basic-level in the middle of the hierarchy as shown in the example.[330]

SUPERORDINATE	FURNITURE
BASIC LEVEL	CHAIR
SUBORDINATE	KITCHEN CHAIR

Diagram 2. Category levels

It seems that our knowledge of the world is organized mostly on the basic level and elements appearing there take the least amount of time to identify, create a single mental image, are easiest to learn by children and second

[329] A Polish scholar Barbara Lewandowska-Tomaszczyk summarizing prototype theory enumerates the following: '(a) Prototypical categories exhibit degrees of typicality; not every member is equally representative for a category; (b) Prototypical categories are blurred at the edges; (c) Prototypical categories cannot be defined by means of a single set of criteria (necessary and sufficient) attributes; (d) Prototypical categories exhibit a family resemblance structure, or more generally, their semantic structure takes the form of a radial set of clustered and overlapping readings'. Barbara Lewandowska-Tomaszczyk, 'Polysemy, Prototypes, and Radial Categories', in *The Oxford Handbook of Cognitive Linguistics*, ed. by Dirk Geeraerts and Hubert Cuyckens, (Oxford; New York: Oxford University, 2010), 139-169 (p. 145).

[330] Eleanor Rosch, 'Principle of Categorization', p. 7. Croft and Cruse provide more detailed criteria of distinction between subordinate level, basic level, and superordinate level categories in Croft and Cruse, *Cognitive Linguistics*. pp. 83-87.

language learners, are most neutral, and they exhibit most attributes of the remaining category members.[331]

Lakoff points out that some categories have a radial structure, which means that there is the central prototype and 'conventionalized variations on it that cannot be predicated by general rules'.[332] As an example he gives a category of a mother with its numerous culturally conditioned subcategories such as: a stepmother, adoptive mother, foster mother, birth mother, biological mother, surrogate mother, unwed mother, and genetic mother.[333]

It also appears that prototypes are culturally conditioned. If somebody asked Polish people about typical food they eat for lunch, which is the main meal of a day, they would say potatoes. However, if the same question were asked to Chinese, they would probably say rice. Moreover, even within one particular culture we can distinguish several kinds of prototypes. *Typical-case prototypes* are used in situations when we do not have any specific contextual knowledge about this category member, like when we say: 'He is a typical husband'. *Ideal-case prototypes* are expressions of our ability to evaluate different category members and compare them with others, like when we say: 'He is an ideal husband'. *Social stereotypes* express established cultural trends and expectations such as: 'A husband is a breadwinner'. *Salient exemplars* are the best examples that come to our minds when we think about a particular concept, for example your friend John might be the salient exemplar of a good father or 9/11 is a salient exemplar of terrorist attacks.[334]

Mark Johnson in *Moral Imagination* applies Cognitive Linguistics and the prototype theory to ethics and argues that our 'basic moral concepts (e.g., person, duty, right, law, will) have prototype structure too'.[335] It means that we make our moral judgments on how to behave in certain situations by referring to a prototypical situation. Even though most of life dilemmas may differ from

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[331] Lakoff, *Women, Fire, and Dangerous Things*, p. 47. More on identification of prototypical members see Croft and Cruse, *Cognitive Linguistics*, p. 78.
[332] Lakoff, *Women, Fire, and Dangerous Things*, p. 84.
[333] Lakoff, *Women, Fire, and Dangerous Things*, p. 83.
[334] Lakoff and Johnson, *Philosophy in the Flesh*, p. 28.
[335] Mark Johnson, *Moral Imagination: Implications of Cognitive Science for Ethics*, (Chicago: University Of Chicago, 1994), p. 9.

prototypes, knowing prototypes is essential in making decisions about non-prototypical situations by analysing how they can be dealt with in light of existing prototypes.

Thus, humans interact with the complexity of the world and organize their knowledge by categorization and their categories are built around the best examples called prototypes. As we will see in the following sections, awareness of existing prototype-structured categories influences both our exegesis and preaching.

3.2.3 Categories in the Bible

At this point I intend to demonstrate how recognizing categories in biblical texts helps in their interpretation. In order to accomplish that purpose and while reflecting on application of the notion of a category to the biblical studies, I identified several processes that can be observed in biblical texts.

3.2.3.1 Category creation

Category creation means introducing new categories that might have been previously unknown to the audience. If people, who are unfamiliar with the Bible, start reading it for the first time, they encounter a whole spectrum of new categories whose existence they might have never suspected. For instance, they learn about a category of actions, thoughts, and emotions that are called a sin and get acquainted with categories of saved and unsaved, holy and unholy, pure and impure that earlier did not function in their worldview.

In Gen. 1:1-31 we see God creating different categories by creating the earth, the light, the day, the seas, the land, plants, animals, and eventually human beings. In Gen. 2:16-17 God creates the category of the first commandment by telling Adam not to eat from the tree of knowledge, which resulted in creating categories of obedience, disobedience, and the consequence

of disobedience, which is death. The prototype of obedience is listening to God and doing what he says, which in this case meant staying away from the tree of knowledge. The prototype of disobedience is not listening or/and not doing what God says, which in this account is presented as eating the forbidden fruit. The key biblical prototype of the consequence of disobedience is the separation from God that results in death.

3.2.3.2 Category contrast/comparison

Category contrast/comparison takes place when two different categories that function as opposites are contrasted or compared with each other. This phenomenon can be illustrated with the ending of the Sermon of the Mount where Jesus introduces a series of images that depict two different ways of living and express two general categories of those who are obedient and disobedient or faithful and unfaithful. Thus, he talks about two gates and two roads, two kinds of trees and two kinds of fruits, two builders and two foundations. Actually, he teaches here about choosing one of two ways of life – the narrow gate, listening to the right kind of people who bring the fruit by practicing what they teach, and building on the right foundation, which means listening to his word and translating it into an action (Matt 7:13-29). Thus, Jesus after explaining in his sermon the basic principles of his kingdom uses a series of metaphors to make his listeners understand that the most important life choice narrows to just one decision about what they are going to do with the Word of God, which they have heard. Will they obey and follow him or decide to pursue their own ideas of life?

3.2.3.3 Category transfer

Category transfer takes places when a member of one category moves to another one. When contrasting categories are presented in the Bible, it is often done not only for a purely informative purpose, but it is a call for changing

categories and moving from one to another. At other times, while presenting two contrasting categories, biblical authors describe a process of transfer that has already taken place. In Ephesians, Paul while talking about his past and the past of his recipients describes them as dead in their sins (2:1), but he points out that God 'even when we were dead in our transgressions, made us alive together with Christ' (2:5). Thus, there is an instance of a transfer from the category of dead to the category of alive. While talking more specifically about the past of his fellow believers of non-Jewish background, Paul uses images of: separate from Christ, strangers to the covenants of promise, and far off (2:12). But, because of Christ's sacrifice, it appears that those separate from Christ now have an access to the Father (2:18), they are not strangers and aliens, but fellow citizens with the saints (2:19), and those who 'formerly were far off have been brought near by the blood of Christ' (2:12).

These category transfers are essential to notice since they allow readers to comprehend the logic behind using various images and have fundamental theological implications since, in this case, they show consequences of our salvation.

3.2.3.4 Category reversal

The next process that biblical categories undergo is a category reversal, which means that the biblical author challenges our traditional value system and accepted understanding of categories. In the Gospels, Jesus frequently reverses known categories presenting a new perspective on value, importance, and humility.

In Matt. 19:13-20:28, Jesus uses numerous images associated with categories of being the first and the last, the privileged and the serving. This whole section begins with Jesus' encounter with children and the young ruler. Children are perceived by the apostles as a nuisance, but Jesus says that the kingdom of God belongs to them (19:14). The next episode – about the young ruler with great status and reputation, and Jesus' disciples who had no status

and reputation – is concluded with the idea that the first will be the last and the last will be the first (19:3) as it is in the parable of workers in the vineyard (20:16). Finally, when Jesus for the third time announces his death and the mother of the sons of Zebedee asks him for her sons to be seated on his right and left hand in his kingdom, he says 'whoever wishes to become great among you shall be your servant' (20:26). It appears that in this whole section, Jesus reverses categories and challenges common understanding of greatness. For the disciples greatness was related to status, wealth, personal effort, and following the rules, but for Jesus it was about serving, so the first is the last and the last is the first.

3.2.3.5 Category development

Lastly, there is a category development, which means that a given category undergoes a process of transformation and at some point of time, its meaning is redefined. Analysis of a category development is especially important while tracing continuity and discontinuity of metaphors between the Old and New Testament. For example, in the Old Testament among the key categories used to depict God's expectations regarding his people's behaviour were categories of clean and unclean. Joe Sprinkle explains this notion by saying:

> In Old Testament times the ordinary state of most things was "cleanness", but a person or thing could contract ritual "uncleanness" (or "impurity") in a variety of ways: by skin diseases, discharges of bodily fluids, touching something dead (Num. 5:2), or eating unclean foods (Lev. 11; Deut. 14).[337]

[337] Joe M. Sprinkle, 'Clean, Unclean - Baker's Evangelical Dictionary of Biblical Theology Online', *Bible Study Tools* <www.biblestudytools.com/dictionaries/bakers-evangelical-dictionary/clean-unclean.html> [Accessed 9 March 2016].

However, when continuity and discontinuity between the Testaments regarding this issue is analysed, it appears that there is continuity in observing cleansing rituals by Jewish people in the time of Jesus. On the contrary, there is also discontinuity in terms of understanding of the notion of clean and unclean and redefining these categories by Jesus and the apostles. Jesus himself was not afraid of contamination by contact with ritually unclean people. In the Gospels, he is described touching lepers, dead, prostitutes, and a woman suffering from bleeding (Matt. 8:1-4, 9: 18-26). In his disputes with teachers of the law, Jesus condemns practicing external purification laws and customs, while neglecting the internal transformation. Thus, in their teaching, Jesus and the apostles, employ language of clean and unclean not in the context of rituals, but moral behaviour (Matt. 23:25-26, Luke 11:39-41, Mark 7:19, Rom. 14:14, Heb. 9:13-14; 1 John 1:7). In Leviticus 11 Israelites were told to observe purity rituals in order to be holy as God is holy, but when Peter writes about being holy as God is holy, he stresses that holiness is a result of Christ's sacrifice and is expressed in a clean life as seen in our daily choices (1 Peter 1:13-25). Therefore, when analysing biblical categories, it is possible to trace the category development and movement from purity understood in ritual terms as it was done in the Old Testament to its moral perception as presented by Jesus and the apostles.

3.2.4 Prototypes in the Bible

As it was stated earlier, all categories have prototypical members that are more characteristic to a given category than others. Recognizing and studying biblical prototypes is an important step in exegesis that employs Cognitive Linguistics because it prevents reading into the text some contemporary concepts and categories. Therefore, I have adopted and expanded a process of analysing biblical prototypes that includes the following steps: identifying prototypes, examining differences between the prototypes of the original audience and ours, recognizing interplays between typical, stereotypical, and

ideal, recognizing prototypical scenarios and understanding the role of prototypes in moral teaching of the Bible.

3.2.4.1 Identifying prototypes

The first challenge that Bible readers encounter while analysing biblical texts from a conceptual metaphor theory perspective is a difficultly with identifying prototypes and deciding which members of a given category are more prototypical than others. For instance, when studying the concept of a servant as one of the New Testament images of the people of God, it is essential to notice that there are a few Greek words that are translated as a servant in our English versions.

One of them is a term δοῦλος (a slave, a servant) carrying an idea in 'in bondage' and expressing 'a relationship of dependence and the subordination of the δοῦλος to the κύριος'.[340] However, δοῦλος is also a common word used in a general sense denoting a servant, often without any slavery connotations.[341] On the contrary, διάκονος does not express the idea of subordination, but 'service on behalf of someone' and in the New Testament this term and its cognates are often used in a context of serving tables, helping by providing care, and service in general. When applied specifically to Christian ministry, it also denotes a charitable service in the congregation and church ministries.[342] There are other New Testament words describing various kinds of servants, for instance, παῖς (a child servant, an attendant), οἰκέτης (a house servant), and μίσθιος (a hired servant, paid worker).[343] All these words belong to a general category of a servant, but some of them might be less prototypical than others.

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[340] Horst Balz, 'διακονεω', in *Exegetical Dictionary of the New Testament, I*, ed. by Gerhard Schneider (Eerdmans, 1993), p. 302.
[341] W. E. Vine and Merrill F. Unger, 'Servant' in *Vine's Complete Expository Dictionary of Old and New Testament Words: With Topical Index* (Thomas Nelson, 1996), p. 562.
[342] Balz, 'διακονεω', in *Exegetical Dictionary of the New Testament*, *I*, pp. 302-303.
[343] Vine and Unger, 'Servant' in *Vine's Complete Expository Dictionary,* pp. 562-563.

3.2.4.2 Differences between the prototypes of the original audience and ours

When analysing biblical metaphors and images, we begin with recognizing categories they belong to, but the next step is *examining differences between the prototypes of the original audience and ours*. While studying biblical terms expressing the concept of a servant, it becomes clear that all these terms have their own culturally conditioned frames that provide an immediate context for their interpretation and these frames radically vary from ours. When hearing about slaves, a contemporary audience not being aware of ancient society structures may think about Afro-American chattel slaves working on cotton plantations. However, modern concepts of slavery differ greatly from those practiced in Israel.[344] The same idea applies to children working as servants. In Western societies, child labour is illegal and considered to be unethical, whereas in the ancient times its social perception was more favourable.

Therefore, in a process of analysis of biblical metaphors and images, it is helpful to examine prototypes of the original audience in order to avoid imposing our own prototypes on biblical texts. As readers of the Bible we need to be aware of the fact that before all these different terms for servants were used in the New Testament, they functioned in secular language of that time. Thus, preachers studying New Testament images and metaphors have to trace how common understanding of these words shaped their biblical meaning.[345] In other words, preachers should be able to see the connection between the common usage and understanding of δοῦλος and, for instance, Paul describing himself as δοῦλος of Christ or existing links between διάκονος and a person serving tables as described in Acts 6:1-7.

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[344] On a difference between an American chattel slave and δοῦλος see Howe, *Because You Bear*, pp. 63-64.

[345] More on the frames theory applied to interpretation of biblical texts see Yoon-Man Park, *Mark's Memory Resources and the Controversy Stories (Mark 2:1-3:6): An Application of the Frame Theory of Cognitive Science to the Markan Oral-Aural Narrative* (Boston: Brill, 2010).

3.2.4.3 Interplays between typical, stereotypical, and ideal

Another reason for examining prototypes is the fact that the prototype theory provides preachers with an important distinction between typical-case prototypes, ideal-case prototypes, social stereotypes, and salient exemplars.[346] Thus, preachers while analysing biblical texts should look for interplays between typical, stereotypical, and ideal. While tracing the usage of the concept of δοῦλος in the New Testament, it appears that there are cases when it is used to depict typical members of this category – as in Matt. 8:9 where a centurion asks Jesus to heal his servant and expresses his faith in the power of Jesus' words saying, 'For I also am a man under authority, with soldiers under me; and I say to this one, 'Go!' and he goes, and to another, 'Come!' and he comes, and to my slave, 'Do this!' and he does it'. In a similar fashion δοῦλοι is used in a parable of tares and wheat (Matt. 13:24-30) where servants are depicted as those who do the work on a field and obey their landowner's orders. They are typical servants doing typical work.

In Matt. 20:24-28, Jesus talks about an ideal-case prototype of a servant (δοῦλος) and he proclaims that 'whoever wishes to become great among you shall be your servant'. Jesus sets new standards of greatness that are expressed in humility and voluntary service. At the end he concludes his argument stating that 'the Son of Man did not come to be served, but to serve (διακονέω)' (Matt. 20:28), which means that he himself models this kind of attitude. In Phil. 2:7 Paul teaches more explicitly about Christ 'taking the form of a bond-servant' (δοῦλος) and becoming not only our ideal-case prototype of a servant, but also a salient exemplar of a servant. Thus, Paul does not hesitate to call Christians to 'have this attitude in yourselves which was also in Christ Jesus' (Phil. 2:5) and embody in their lives the same qualities of a servant, which Christ displayed in his Incarnation and his earthly ministry. Thus, this interplay between the typical and ideal in the New Testament is worth paying attention to since it is one of the key elements of its ethical teaching. Original New Testament readers had clear

[346] As it was explained in more detail in 3.1.4

understanding of roles and behaviour of typical and even stereotypical servants, but Christ by his example calls to move from the typical to the ideal and follow his example.

This teaching strategy can be seen applied in Pauline household codes such as Eph. 6:5-6 where Paul writes that slaves are to be obedient to their masters 'as to Christ', 'as slaves of Christ' knowing that they 'will receive back from the Lord'. Thus, they are not to act as typical slaves relating to their typical masters, but their moral behaviour has to be shaped by Christ who is not only the ideal-case prototype of a servant, but also their ultimate master and the ideal-case prototype of a master whom we all serve. Therefore, while exploring prototypes of biblical images and metaphors, it is essential to pay attention to the interplay between the typical and ideal and possible reversals of roles, prototypes, and social structures encoded in well-known conceptual frames.

3.2.4.4 Prototypical scenarios

Finally, Van Wolde, in her study of Job 28, stresses the importance of recognizing prototypical scenarios in a text. She defines a prototypical scenario as 'the conventional procedure by which a continuum of experiences and events are expressed by a more or less fixed series of words'.[347] These prototypical scenarios or repeated patterns can be recognized by comparing various biblical texts relating to a particular situation or on the basis of historical research that describes how people behaved in given circumstances. For instance, while reading the parable about the workers in the vineyard that was discussed earlier, it becomes clear that the element of surprise in the story comes from the fact that it differs radically from an expected prototypical scenario of rewarding workers (Matt. 20:1-16). The scene of Jesus washing his disciples feet as recorded by John (John 13:1-18) shocks readers because it takes place differently than customarily expected. Thus, in order to grasp its element of surprise and

[347] Wolde, 'Wisdom, Who Can Find It?', p. 31.

main conflict, it might be prudent to study how a described scenario differs from the prototypical one.

3.2.4.5 Prototypes and moral teaching of the Bible

Applying Cognitive Linguistics and especially prototype theory to biblical interpretation changes the way we perceive moral reasoning and ways of making moral choices. As a result it changes our understanding of biblical teaching about morality and ways we convey it in our sermons.

Mark Johnson argues that 'our moral understanding depends in large measure on various structures of imagination, such as images, image schemas, metaphors, narrative, and so forth'.[348] In his opinion this understanding 'is based, not primarily on universal moral laws, but principally on metaphoric concepts'.[349] He supports his views by stressing that humans define their most basic moral concepts such as freedom, rights, forgiveness, and others metaphorically. When asked about justice and forgiveness, they do not quote a long list of rules, but rather describe these notions using images, metaphors or even narratives. The manner they conceptualize a particular situation and develop these metaphors is largely culturally conditioned.[350]

Johnson while applying the idea of prototypes to Christianity argues that the Judeo-Christian tradition is an expression of, so called, Moral Law Theory. In his opinion, since both Judaism and Christianity claim that humans are created by God, it means that God is their owner and the ultimate source of morality. Therefore, they are responsible before God for their moral choices, and they have to follow God-given rules and commandments.[351] Even though Johnson tries to give a fair account of a Judeo-Christian tradition, he seems to misrepresent the essence of Christian faith by narrowing it to following rules and

[348] Johnson, *Moral Imagination*, p. ix.
[349] Johnson, *Moral Imagination*, p. 2.
[350] Johnson, *Moral Imagination*, p. 2.
[351] For more on Johnson's understanding of a Judeo-Christian tradition see Johnson, *Moral Imagination*, pp. 19-22.

principles. Except for making a few general comments, he does not give any in depth account of the New Testament teaching on moral reasoning and fails to show clearly the change that occurs with the coming of Jesus.[352]

Quite the reverse, I argue that Christianity is more prototype-based than rule-based and it can be seen first in the fact that God made humans into his image and his likeness and by doing so God gave himself as the ultimate prototype for all aspects of our existence. While reading the Old Testament law, it is possible to have an impression that the law is rule-based since it is expressed in a form of commandments that are apodictic and casuistic in nature – where apodictic laws deal with general moral principles, whereas casuistic laws focus on specific life situations. However, a closer analysis of the Old Testament law shows that the ultimate purpose of the law is to reveal the character of God so that the people of Israel were holy as he was holy. Thus, even though the law was expressed in rules and regulations that shaped people's lives, it was about imitating the prototype, so that people were growing into likeness of God.

This ultimate purpose of the law became clearer with the coming of Jesus. In his Sermon on the Mount, Jesus teaches that the essence of Christian life is following the intent of the law instead of the letter of the law. He insists on discovering concepts and ideas that are behind the law. Interestingly, Jesus narrows the whole discussion on morality to basic-level categories. Hence, when he discusses the commandment 'You shall not kill', he teaches on anger. When he deals with the topic of adultery, he focuses on lust; when on bearing false witness, he talks about honesty; when he comments on the idea of hating enemies, he stresses the idea of love. These are the basic concepts that Johnson would label as prototypical.

While analysing Jesus' teaching, it becomes apparent that he reinterprets the law and explains its original intent. Jesus also introduces a new perspective on moral reasoning since he insists that love is the ultimate fulfilment of the law (Matt. 22:34-40, John 13:34-35, Rom. 13:8-10, Gal. 5:14). Thus, according to Jesus, instead of rules and regulations, love is the main principle that should

[352] Johnson, *Moral Imagination*, p. 20.

govern our moral reasoning and it becomes our prototype. This is precisely, what Johnson argues for. He believes that there are some basic concepts, images, and metaphors that guide our moral choices. In his opinion, they are superior to rules and regulations because rules do not cover all possible life situations. However, these moral basic concepts allow evaluating how a given situation differs from a prototypical one and in this respect they enable us to make decisions even in non-prototypical circumstances.[354]

As far as Christian doctrine is concerned, this idea of prototypical reasoning is even more explicit because love is not only the main virtue, but it is also embodied. When Christ calls his disciples to love one another, he adds, 'as I have loved you' (John 13:34) and the apostle John states that 'God is love' (1 John 4:8). Accordingly, love is not just some vague idea, but it is embodied and can be seen in its fullness in God incarnate – in Christ who becomes our ultimate prototype of goodness and morality. Thus, it is not surprising that one of the main emphases of Jesus' teaching is the call to follow him who is the perfect image of God. The essence of a Christian life is not living by rules, but following Christ and growing into likeness of Christ since we are to be conformed into the image of the Son (Rom. 8:28).

3.2.5 Frames

As noticed before, humans organize their knowledge in categories that are developed around the best examples called prototypes. However, there is another essential notion in Cognitive Linguistics, namely the idea of frames as proposed by Fillmore, or idealized cognitive models (ICMs) as described by Lakoff. Fillmore defines a frame as:

> … any system of concepts related in such a way that to understand any one of them you have to understand the whole structure in which it fits;

[354] Johnson, *Moral Imagination*, p. 9.

> when one of the things in such a structure is introduced into a text, or into a conversation all of the others are automatically made available.[355]

While characterizing his model, he depicts it as the semantics of understanding as opposed to a truth-conditional semantics.[356] Mark Johnson explains this idea further by noticing that frames 'are not objectively given *in* the situations they allow us to understand', but instead, they should be perceived as 'idealized models and frameworks that grow out of our experience and that we bring to our understanding of situations' [emphasis original].[357]

For example, when we hear the word 'restaurant' it triggers opening the whole frame of concepts and basic level categories related to it such as food, order, waiter, building, paying the receipt, reservation, table, eating, rest, fellowship, and others. On the contrary, words such as buying, paying, meat, bread, discounts, sections, washing powder, shop assistants, cashiers, baskets, get their meaning in relation to a supermarket, or a shop frame.[358] The same term may belong to different frames, and frames themselves might belong to larger frames. When a person says, 'We open our presents in the morning', this statement opens a frame of a family Christmas tradition of opening the presents on Christmas morning, even though neither a family nor Christmas are mentioned in the sentence. It is the case because, as Park stresses, 'All knowledge is bunched into a frame in an ordered and predictable pattern, and

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[355] Charles Fillmore, 'Frame Semantics', in *Linguistics in the Morning Calm*, ed. by The Linguistic Society of Korea (Seoul: Hanshin Publishing, 1982), 110–137 (p. 111).
[356] Croft and Cruse, *Cognitive Linguistics*, p. 8. See also Lakoff, *Women, Fire, and Dangerous Things*, p. 68. Alan Cienki gives more insights on developments of Fillmore's and Lakoff's approaches and elaborates on major differences between them. Alan Cienki, 'Frames, Idealized Cognitive Models, and Domains', in *The Oxford Handbook of Cognitive Linguistics*, ed. by Dirk Geeraerts and Hubert Cuyckens, (Oxford; New York: Oxford University, 2010), pp. 170–187.
[357] Johnson, *Moral Imagination,* p. 9. On frames and ICM's see also Roland W. Langacker, *Cognitive Grammar: A Basic Introduction* (Oxford, New York: Oxford University, 2008), pp. 46-47.
[358] Gilles Fauconnier, 'Mental Spaces', in *The Oxford Handbook of Cognitive Linguistics*, ed. by Dirk Geeraerts and Hubert Cuyckens (Oxford; New York: Oxford University, 2010), 350–76 (p. 152).

retrieved as needed'.[359] Therefore, frames are ways human minds comprehend, store, organize, and retrieve information about the world.

However, our perception of frames, as in the case of prototypes, is culturally conditioned. As an example, Fillmore gives a term 'weekend' understood as time off work beginning on Friday afternoon and ending on Sunday at midnight.[360] This term triggers the frame of a week. However, in order to understand this notion, it is necessary to have a concept of a seven-day week with two days off. If somebody had used the term 'weekend' in Poland in times of communism, it would not have been understood since Polish people worked six days a week having just Sundays off. The idea of weekend was foreign to them. Even later when once a month there was, so called, a working Saturday with the other Saturdays off, the term weekend was not used. George Lakoff goes even further and in order to prove that a seven-day week concept is culturally conditioned and does not objectively exist, provides an example of Balinese calendric system that has three different week structures – a five-day, six-day, and seven-day.[361] Thus, the frame for week has a very different content depending on a culture.

Therefore, it can be said that all our information about the world is structured in frames. Park claims that '[f]ramed knowledge aids people to readily process what is happening in the real or story world by allowing them to make predictions as to what will take place and by allowing them to make inferences'.[362] Thus, frames influence human behaviour and how people act in social contexts. Every action like answering the phone, doing shopping, going to a church or a restaurant involves activating certain frames and acting upon prototypical knowledge that is stored in them. This knowledge helps people survive in these social situations, but sometimes may be a reason for complications. When Western tourists decide to go to a market or a church in

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[359] Yoon-Man Park, *Mark's Memory Resources and the Controversy Stories (Mark 2:1-3:6): An Application of the Frame Theory of Cognitive Science to the Markan Oral-Aural Narrative* (Boston: Brill, 2010), p 23.
[360] Fillmore, 'Frame Semantics', pp. 119-120.
[361] Lakoff, *Women, Fire, and Dangerous Things*, p. 69.
[362] Park, *Mark's Memory Resources*, p. 23.

Africa, they soon discover that they need to learn new frames because their images of shopping or worship radically differ from those of the surrounding culture.

Johnson applies the idea of frames to ethics and morality, and points out that in case of moral issues, different people might have different frames and consequently they can make different choices encountering similar circumstances. As an example, he presents diverse perspectives people may have on a foetus. For some, it is a fully valuable human being with a personality; whereas others see it just as a part of woman's organism, a living organism without a personality or a potential source of stem cells.[363] Different frames filled with different concepts result in different actions. Therefore, frames that people have express their worldview and influence their moral decisions.

3.2.6 Conclusion on categories, prototypes, and frames

Cognitive Linguistics and especially theories of categories, prototypes, and frames appear to be useful when applied to interpreting biblical texts. Awareness of the existence of categories and category operations helps in grasping the structure of the text and development of concepts appearing in the text. Prototype and frame theories give preachers tools to understand the biblical concepts, their perception by their authors, and point to their cultural and historical setting. They make preachers cautious against reading into biblical texts contemporary understanding of biblical terms, but give insights into ways of discovering frames and prototypes behind biblical concepts.

Moreover, prototype theory is in agreement with the biblical vision of morality that is based on following Christ and growing into his likeness. It stresses that moral reasoning is not rule-based but prototype based and as such is helpful in studying biblical texts that deal with moral issues. Instead of focusing on rules and principles, prototype theory provides preachers with a method of

[363] Johnson, *Moral Imagination,* pp. 9-10.

looking beyond the rules and identifying prototypes of values, attitudes, and actions.

3.3 STRUCTURE OF METAPHOR

This section specifically focuses on conceptual metaphor theory and structure of metaphors. However, references to other theories such as blending theory will be made to show interrelationships between these theories, their richness, and their contribution to biblical interpretation. Therefore, I will begin with presenting types of conceptual metaphors, analyse various elements and principles of conceptual metaphor theory, to conclude with the idea of levels of metaphor. The overall aim of this section is not only to present structural elements of metaphor, but as in case of the previous one, to show productivity of Cognitive Linguistics in biblical studies.

3.3.1 Types of conceptual metaphors

While studying biblical metaphors it is helpful to begin with identifying general types of conceptual metaphors, which can be encountered in the Bible. Thus, preachers may find there examples of *structural*, *ontological*, and *orientational* metaphors. LIFE IS A JOURNEY is an example of a *structural* metaphor where the structure of the concept of the journey provides understanding for a concept of life.[364] This metaphor is very frequent in the Bible. Jesus teaches about entering through the narrow gate and fallowing the narrow road (Luke 7:13-14); Paul describes the life of unbelievers as following 'the ways of this world' (Eph. 2:2), and while reflecting on his own life he says 'I have finished the race' (2 Tim 4:7). Other common structural metaphors in Pauline Epistles are ARGUMENT IS WAR especially when he uses diatribe taking to his opponents and

[364] Kövecses, *Metaphor*, p. 37

ORGANIZATIONS ARE LIVING ORGANISMS when he depicts the church as the body of Christ.

Ontological metaphors are created when we conceive reality in terms of objects, substances, and containers. A metaphorical concept PEOPLE ARE CONTAINERS is behind metaphorical expressions such as being filled with the Holy Spirit, being filled with joy, love or fear, and receiving gifts of the Spirit.

The Bible also uses metaphors that can be labelled as *orientational*. According to Kövecses 'most metaphors that serve this function have to do with basic human spatial orientations, such as up-down, centre-periphery, and the like'.[365] In the Bible we find numerous references to being raised up with Christ, ascending and descending. Revelation 12 is a good example of orientational metaphors. The dragon is a sign appearing on the sky, and the boy is born on the earth. The dragon is up, but the boy comes down. The dragon is cast down from heaven whereas the boy is taken up to heaven so there is a reverse movement up and down. One symbolizes victory the other defeat.

3.3.2 Image schemas, image schema metaphors, and image metaphors

Having in mind the division made above, it is time to introduce a distinction between image schemas, image schema metaphors, and image metaphors to avoid confusion in terminology and prepare the foundation for developing application of these concepts to preaching as will be shown in the chapter five.

3.3.2.1 Image schemas

Cognitivists stress that one of the most basic cognitive capabilities of the human brain is an ability to generalize, which means that in the process of

[365] Kövecses , *Metaphor*, p. 40.

perception, the brain focuses on the most essential aspects, ignoring irrelevant details, and developing a simplified version of reality that is based on schematic structures.[366]

George Lakoff points out that there is a comparatively small number of image schemas and defines them as 'relatively simple structures that constantly reoccur in our everyday bodily experience: CONTAINERS, PATHS, LINKS, FORCES, BALANCE, and in various orientations and relations: UP-DOWN, FRONT-BACK, PART-WHOLE, CENTER-PERIPHERY'.[367] Croft and Cruse claim that image schemas are 'schematic versions of images'.[368] For Todd Oakley an image schema is 'a condensed redescription of perceptual experience for the purpose of mapping spatial structure onto conceptual structure'.[369] Beate Hampe describes image schemas by enumerating their four characteristics. She stresses that image schemas are: (1) directly meaningful ('experiential' / 'embodied') preconceptual structures; (2) highly schematic structures; (3) continuous and analogue

[366] Langacker, *Foundations of Cognitive Grammar,* p. 132. See also David Tuggy, 'Schematicity', in *The Oxford Handbook of Cognitive Linguistics*, ed. by Dirk Geeraerts and Hubert Cuyckens (Oxford; New York: Oxford University, 2010), 82–116 (p. 82). See also Mark Turner, *The Origin of Ideas: Blending, Creativity, and the Human Spark*. (Oxford ; New York: Oxford University, 2014), pp. 265-258.

[367] Lakoff, *Women, Fire, and Dangerous Things*, p. 267. Mark Johnson gives a fuller list of image schemas: 'CONTAINER; BALANCE; COMPULSION; BLOCKAGE; COUNTERFORCE; RESTRAINT REMOVAL; ENABLEMENT; ATTRACTION; MASS- COUNT; PATH; LINK; CENTRE-PERIPHERY; CYCLE; NEAR-FAR; SCALE; PART-WHOLE; MERGING; SPLITTING; FULL-EMPTY; MATCHING; SUPERIMPOSITION; ITERATION; CONTACT; PROCESS; SURFACE; OBJECT; COLLECTION' in Johnson, *The Body in the Mind,* p. 126. See also Croft and Cruse, *Cognitive Linguistics*, p. 45. Len Talmy divides image schemas enumerated above into three categories: topological, orientational, and force-dynamic. See George Lakoff, 'How the Body Shapes Thought', in *The Nature and Limits of Human Understanding*, ed. by Anthony Sanford (London ; New York: Bloomsbury T&T Clark, 2003), 49–74 (p. 59).

[368] Croft and Cruse, *Cognitive Linguistics*, p. 44. For a more detailed discussion on image-schema see Johnson, *The Body in the Mind,* pp. 23-40, Lakoff, *Women, Fire, and Dangerous Things*, pp. 416–461. Robert B. Dewell, 'Over Again: Image Schema Transformations in Semantic Analysis', *Cognitive Linguistics*, 5 (1994), pp. 351–380; Raymond Gibbs and Herbert L. Colston, 'The Cognitive Psychological Reality of Image Schemas and Their Transformations', *Cognitive Linguistics*, 6 (1995), pp. 347–378; Terry Regier, 'A Model of the Human Capacity for Categorizing Spatial Relations.', *Cognitive Linguistics*, 6 (1996), pp. 63–88; Terry Regier, *The Human Semantic Potential: Spatial Language and Constrained Connectionism* (Cambridge: A Bradford Book, 1996). Leonard Talmy, 'How Language Structures Space', in *Spatial Orientation: Theory, Research, and Application*, ed. by Herbert Pick and Linda P. Acredolo (New York: Plenum, 1983), pp. 225–282.

[369] Todd Oakley, 'Image Schemas', in *The Oxford Handbook of Cognitive Linguistics*, ed. by Dirk Geeraerts and Hubert Cuyckens (Oxford, New York: Oxford University Press, 2010), 214–235 (p. 215).

patterns; (4) internally structured and made of very few parts, but flexible.[370] It means that image schemas are basic mental structures that are grounded in a human experience and the structure of our spatial bodily experience is expressed in a form of conceptual structure. Therefore, image schemas are schematic and analogue patterns because they are based on correspondences between the physical structure and conceptual structure. For instance, as humans we have an experience of moving along the path and this simple, schematic, and analogue image structure that we have in our minds is a skeleton that we use to develop metaphors such as LIFE IS A JOURNEY and metaphorical expressions like 'This marriage is a bumpy road'.[371]

Image schemas are often closely linked to prepositions and evoked by use of prepositions. As Lakoff and Turner notice 'the spatial senses of prepositions tend to be defined in terms of image schemas (e.g., in, out, to, from, along, and so on)'.[372] Prepositions trigger image schemas because they describe spatial relations both physical and abstract. Someone may say: *Mary is in the house* or *Mary is in love.* In both cases a preposition *in* triggers an image schema of a CONTAINER and IN-OUT. In the first case, a house is conceptualized as a container, but in the second instance an abstract emotion of love is perceived in terms of a container as well. Being in love is also an actualization of a conceptual metaphor

[370] Beate Hampe, 'Image Schemas in Cognitive Linguistics: Introduction', in *From Perception to Meaning. Image Schemas in Cognitive Linguistics*, ed. by Beate Hampe and Joseph E. Grady (Berlin: Mouton de Gruyter, 2005), pp. 1–2. See also Todd Oakley, 'Image Schemas', in *The Oxford Handbook of Cognitive Linguistics*, ed. by Dirk Geeraerts and Hubert Cuyckens (Oxford; New York: Oxford University, 2010), pp. 214–235. Zoltán Kövecses while defining image schemas stresses the fact that they are analogue patterns, which is an important distinction from the notion of domains, which will be explained in the following sections. See Zoltán Kövecses, 'Levels of Metaphor' (unpublished article, courtesy of the author), p. 3.

[371] Johnson emphasizes that operations on image schema, which people can perform in their minds mirror physical spatial operations. He also describes several possible image schemas transformations: (1) *Path focus to end-point focus.* It can be understood while thinking of a route of a moving object and imagining a place where it starts its journey and where it ends it. (2) *Multiplex to mass.* It is a cluster of objects and observers can imagine getting away from the cluster and getting closer so that they can see either a mass or are able to identify individual objects. (3) *Trajectory.* It is focusing on the path of a moving object and following it in our imagination. (4) *Superimposition.* One has to imagine a large sphere and a small cube and then increase the size of a cube so that the sphere can fit in it and then the other way round. Johnson, *The Body in the Mind*, pp. 25-26.

[372] Lakoff and Turner, *More than Cool Reason*, p. 99.

STATES ARE LOCATIONS, which is based on the idea that we conceptualize emotional states in terms of locations.

If a preposition 'in' is used metaphorically and evokes an image schema of a container it suggests that something is inside an enclosed space. It may suggest belonging or being a part of something bigger, identifying with something, being in a particular state or emotion, being controlled by something or someone, but also being protected from external influences. Being 'in' has some logical consequences. If A is in B, it means that whatever happens to be in A also is in B. Moreover, the logical consequence of the idea of being 'in' is a possibility of being 'out'.[373]

Lakoff and Turner conduct more in-depth analysis of usage of the preposition 'out'. They explain that 'the basic meaning of 'out' is being exterior to a bounded space which is regarded having an interior'.[374] Therefore, if we think of a house as bounded space, it is possible to go out of the house. In a similar fashion if a country is a bounded region, somebody might be out of a country. Preposition 'out' can also describe abstract concepts such as passing out meaning loosing consciousness, being out of control as misbehaving or being snuffed out and taken out as a depiction of death. If STATES ARE LOCATIONS, being present, being conscious, behaving within accepted limits, and being alive means staying within some abstract boundaries, whereas being out means crossing these boundaries.[375]

3.3.2.2 Image schema metaphors

Zoltán Kövecses while explaining the idea of image schema metaphors points out that most metaphors can be understood on the basis of knowledge of concepts that form them, but this is not the only way metaphors come into existence. Conversely, he distinguishes another kind of metaphor namely image

[373] Howe, *Because You Bear This Name*, p. 238.
[374] Lakoff and Turner, *More than Cool Reason*, p. 97.
[375] Lakoff and Turner, *More than Cool Reason*, p. 97.

schema metaphors, and he elucidates that in case of these metaphors 'it is not conceptual elements of knowledge (like traveller, destination, and obstacles in the case of journey) that get mapped from a source to a target, but conceptual elements of image-schemas'.[376] As examples of image schema metaphors he gives a number of expressions with the preposition 'out' such as pass out, zone out, space out, tune out, veg out, conk out, rob out, snuff out, out of order, and to be out of something. These expressions are used in metaphorical expressions such as 'I am out of money', which are image schema metaphors.[377] It is essential to stress that image schema metaphors, just like conceptual metaphors, are based on mapping elements from the source domain to the target domain, but they are not as rich in content since they do not map concepts, but very simple and schematic image structures.

3.3.2.3 Image metaphors

To avoid confusion in terminology, I want to clarify the distinction between image schema metaphors and image metaphors. As was said earlier image schema metaphors are developed on the basis of very schematic mental image structures called image schemas. Image metaphors are called also one-shot image metaphors because they do not map a rich structure of one domain into another, but 'the mapping is of the one-shot kind generated by two images brought into correspondence by the superimposition of one image onto the other'.[378] Instead of conceptual domains, there are two images that get mapped one into another. A classical example of an image metaphor is a sentence, 'My wife … whose waist is an hourglass'.[379] In this case, an image of an hourglass is superimposed or mapped onto an image of the wife's figure because of correspondences in the shape. Interestingly, words creating the metaphor do not suggest which part of the hourglass corresponds to the wife's waist, however

[376] Kövecses, *Metaphor,* p. 42.
[377] Kövecses, *Metaphor,* p. 43.
[378] Kövecses, *Metaphor,* p. 44.
[379] Lakoff and Turner, *More than Cool Reason*, p. 90.

this gap in listeners' minds is filled by common knowledge of both these images. Lakoff and Turner stress, that 'the proliferation of images limits image mappings to highly specific cases' and for this reason these metaphors are called one-shot image metaphors.[380]

3.3.2.4 Image schemas and image schema metaphors in the Bible

It is not surprising that image schemas and image schema metaphors are present in numerous biblical texts. Consequently, while studying these passages, it is wise to pay attention to those simplest schematic structures such as containers, LINKS, PATHS, IN-OUT, PERIPHERY-CENTER, UP-DOWN, PART-WHOLE and others and take notice of prepositions that help to identify image schemas evoked by them.

Bonnie Howe presents five different examples of New Testament usage of 'in' (εν). First, as a reference to a spatial location as 'in the wilderness' (Matt. 3:1). Second, as a reference to a physical or emotional state 'in torment' (Luke 16:23). Third, as a reference to an abstract state like in Paul's depiction of the difference between earthly bodies that are perishable and heavenly bodies that are imperishable. Paul writes that the body that is sown in a perishable state (ἐν φθορᾷ) will be raised in an imperishable state (ἐν ἀφθαρσίᾳ) (1 Cor. 15:42). Fourth, as a reference to 'a (theoretical) social association, or even a theological distinction' as in being 'in the Father' (John 10:38).[381] Fifth, as a depiction of a cause or reason as in a structure 'ἐν τῷ (λόγῳ)' meaning 'because of' (Acts 7:29).[382]

Among New Testament images used to depict a Christian life there is an expression 'in Christ' (ἐν Χριστῷ). In Romans 8:1-2 Paul uses this expression twice. He says 'Therefore there is now no condemnation for those who are *in Christ Jesus*. For the law of the Spirit of life *in Christ* Jesus has set you free from

[380] Lakoff and Turner, *More than Cool Reason*, p. 91.
[381] Howe, *Because You Bear This Name*, p. 236.
[382] Howe, *Because You Bear This Name*, p. 236.

the law of sin and of death' [emphasis added]. The preposition *in* evokes IN-OUT image schema of a CONTAINER. Paul uses an image of being in Christ as being in a bounded container to depict a state of belonging to Christ, being under Christ's control and his influence. He contrasts the state of death and condemnation with the state of no condemnation that is only possible in Christ. Christians also experience the law of the Spirit of life, which is available in Christ who sets them free from another kind of law, namely the law of sin and death. So the state of being in Christ, in this passage, is a state of being free from condemnation, and the law of sin and death.

3.3.3 Source and target domains

As stated earlier conceptual metaphors can be defined as perceiving one conceptual domain in terms of another domain. A source domain is the one that is more known for us and we utilize it to understand a target domain, which by definition is less familiar for us.[383] For instance, when people talk about dealing with new ideas they use numerous metaphors related to eating such as: THINKING IS EATING, IDEAS ARE FOOD, COMMUNICATING IS FEEDING, ACCEPTING IS SWALLOWING, AND UNDERSTANDING IS DIGESTING.[384] These metaphors are used in metaphorical expressions like 'Your words are hard to swallow', 'I am still digesting what you have said', 'Your lecture was a real feast', 'He feeds them with the Word of God every Sunday', and 'Your letter made me sick'.

Sometimes it is assumed that a source domain has to be physical or concrete whereas a target domain needs to be abstract. Even though this is frequently the case, the metaphor THE ATOM IS A SOLAR SYSTEM is an example of two physical domains and the only difference is that one is more known and

[383] Kövecses, *Where Metaphors*, p. 2. See also Kövecses, *Metaphor*, p. 4. This understanding of metaphor originated from Lakoff and Johnson, *Metaphors We Live By*, p. 5.
[384] George Lakoff, 'How the Body Shapes Thought: Thinking with an All-Too Human Brain', in *The Nature and Limits of Human Understanding*, ed. by Anthony Sanford (New York; London: Bloomsbury T&T Clark, 2003), 49–74 (p. 64).

accessible. [385] Therefore, the key is 'conceptualizing a relatively *less intersubjectively accessible* domain or frame in terms of a *more intersubjectively accessible* domain or frame' [emphasis original].[386]

Hence, Kövecses defines the domain as 'any coherent organization of experience'.[387] He also points out that 'unlike image schemas, domains are not analogue, imagistic patterns of experience but propositional in nature in a highly schematic fashion'.[388] It means that domains convey more information then image schemas because they are developed around concepts or mental experiences. Thus, Alan Cienki claims that the idea of 'domain covers a range of types of cognitive entities, from mental experiences, to representational spaces, concepts, or conceptual complexes'. [389] Following Langacker, he also differentiates between basic and abstract domains, where a basic domain 'cannot be reduced to any other domains', but the abstract one is complex and presupposes the existence of other domains. For instance to understand an idea of an elbow one has to understand the idea of an arm, which because of its complexity is an abstract domain.[390]

Thus, it needs to be said that domains are organizations of experience that are propositional in nature since they are built around concepts and they can differ depending on the level of complexity. The notion of domains is fundamental in defining conceptual metaphors that are based on perceiving one domain in terms of another.

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[385] Sweetser and DesCamp, 'Motivating Biblical Metaphors', p. 10.
[386] Sweetser and DesCamp, 'Motivating Biblical Metaphors', p. 10.
[387] Kövecses, *Metaphor*, p. 4.
[388] Kövecses, 'Levels of Metaphor' (unpublished article, courtesy of the author), p. 3.
[389] Alan Cienki, 'Frames, Idealized Cognitive Models, and Domains', in *The Oxford Handbook of Cognitive Linguistics*, ed. by Dirk Geeraerts and Hubert Cuyckens, (Oxford; New York: Oxford University, 2010), 170–87 (p. 182).
[390] Cienki, 'Frames, Idealized Cognitive Models, and Domains', p. 182.

3.3.4 Metaphorical mappings and entailments

Conceptual metaphor theory is based on an idea of systematicity of metaphorical concepts, which means that people while understanding one domain in terms of another, as in the case of arguing conceptualized as having a battle, 'form a systematic way of thinking about the battling aspects of arguing'.[391] These metaphorical concepts appearing in various metaphorical expressions structure human perception and actions. Thus, metaphorical mappings are an essential element of metaphorical systematicity and they are understood as a set of correspondences between a source and target domains in such a way that elements of one domain are paired with elements of the other.

Gentner and Bowlde explain structure-mapping theory stating that 'analogical mapping is a process of establishing a *structural alignment* between two represented situations and then projecting inferences' [emphasis original].[392] George Lakoff argues that 'mappings should not be thought of as processes, or as algorithms that mechanically take source domain inputs and produce target domain out puts', but in his view each mapping is to be considered to be 'a fixed pattern of ontological correspondences across domains that may, or may not, be applied to a source domain knowledge structure: or a source domain lexical item'.[393]

In his neural theory of metaphor, George Lakoff provides neurological basis for the existence of metaphorical mappings. Following research conducted independently by Johnson and Narayanan, he concludes that:

> … in situations where the source and target domains are both active simultaneously, the two areas of the brain for the source and target domains will both be active. Via the Hebbian principle that *Neurons that*

[391] Lakoff and Turner, *Metaphors We Live By*, p. 7.
[392] Dedre Gentner and Brian Bowdle, 'Metaphors and Structure-Mapping', in *The Cambridge Handbook of Metaphor and Thought*, ed. by Raymond Gibbs (New York: Cambridge University, 2008), 17–38 (p. 109).
[393] George Lakoff, 'The Contemporary Theory of Metaphor', in *Metaphor and Thought*, ed. by Andrew Ortony (Cambridge: Cambridge University, 1993), 202–51 (p. 211).

> *fire together wire together*, neural mapping circuits linking the two domains will be learned [emphasis original].[394]

Lakoff argues that mappings result from forming connections between areas of the brain for the source and target domains. Mappings come into existence when these areas of the brain get activated and neural bindings are formed.

Olaf Jaekel applies the cognitive theory of metaphor to religious texts and studies how the metaphor LIFE IS A JOURNEY is used in the Bible. In his essay, he identifies a whole set of mappings based on different biblical texts. Below there are a few of Jaekel's examples of metaphorical mappings:

Travelling		**Life**
Choosing path	➔	Moral choices
Paths	➔	God's commandments or immoral life
Traveller	➔	The righteous or the wicked
Good way	➔	God's way, following the commandments, Christ
Guide	➔	God
Observer	➔	God
Deviating	➔	Sin
Returning	➔	Repentance
Destination	➔	Eternal life

Diagram 3. Mappings in LIFE IS A JOURNEY metaphor[395]

Zoltán Kövecses provides his analysis of Matt. 25:31-45 where he identifies the main metaphor JESUS IS THE KING and the following mappings:

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[394] Lakoff, 'The Neural Theory', p. 26.

[395] Olaf Jaekel, 'Hypotheses Revisited: The Cognitive Theory of Metaphor Applied to Religious Texts', *Metaphorik.de 02/2002*, 2002 <http://www.metaphorik.de/de/journal/02/hypotheses-revisited-cognitive-theory-metaphor-applied-religious-texts.html> [Accessed 25 May 2016]. pp. 25-37. A similar analysis of mappings in metaphor LIFE IS A JOURNEY in Jeremiah 17:5-8 was conducted by S. J. Robinette, 'Looking Beyond the Tree Jeremiah 17:5-8', in *Cognitive Linguistic Explorations in Biblical Studies*, ed. by Bonnie Howe and Joel Green (Boston: De Gruyter, 2014), 25–46 (p. 27).

Source	**Target**	
The king	➔	Jesus
The king separates his subjects	➔	Jesus separates people
The king judges his disobedient	➔	Jesus judges people sinners
The king punishes disobedient		Jesus punishes sinners
by torturing and killing them	➔	by eternal punishment
The king gives inheritance	➔	Jesus gives eternal life
The inherited kingdom	➔	heaven

Diagram 4. Mappings in Matt. 25:31-45[396]

Thus, source and target domains are interconnected by a set of systematic correspondences called mappings. This is not to say that readers while interpreting extended metaphors in a narrative form such as parables have to impose some meaning on every single element or allegorize each element of a given parable, but only these mappings are legitimate that are highlighted in a text. As it will be elucidated later, the selection of mappings is not a purely subjective process, because metaphors appear in communicative contexts and they are a part of the wider discourse, therefore these contexts combined with communicative intentions of the writer narrow the possible range of mappings.

However, before discussing the topic of hiding and highlighting, it is necessary to introduce one more term closely related to the notion of mappings, namely the concept of metaphorical entailments. Zoltán Kövecses defines metaphorical entailments as 'rich additional knowledge about a source mapped onto a target' in distinction from typical metaphorical mappings that have been described above.[397]

It means that, in a communication process apart from mappings that structure a relationship between domains, speakers have extensive background knowledge about the source domain that is based on their general knowledge

[396] Kövecses, 'The Biblical Story Retold'.
[397] Kövecses, *Metaphor*, p. 122.

and everyday experience and this knowledge can be activated in the process of communication. People can use metaphors LIFE IS A JOURNEY, ARGUMENT IS WAR, THEORIES ARE BUILDINGS conceptualizing various abstract concepts, because they have concrete knowledge of a journey, wars, and buildings. One of the questions that should be asked in the process of interpretation of metaphors refers to the authors' exposure to the source and their knowledge about it.

3.3.5 Hiding and highlighting

The idea of hiding and highlighting serves the purpose of capturing the interconnections between the source and the target that at times can be surprising and even shocking. Some critics of conceptual metaphor theory claim that it is based on similarities between the domains and mechanically set correspondences. However, partiality of mappings that is explained as hiding and highlighting of metaphorical mappings allows showing both similarity and dissimilarity. Highlighting refers to 'the selective mappings of source domain features onto target domains', whereas 'suppression of other features' is called hiding.[398] This means that some aspects of metaphor are brought into focus whereas others remain hidden because they do not contribute to conveying information the speaker wants to communicate.

Even a brief analysis of examples presented above shows that in a given metaphor not all potential elements of the source domain are utilized in the target domain. Calling Jesus, who was a son of a simple carpenter, the king was striking and unexpected because he did not fit the image. Moreover, the apostle Matthew depicting Jesus as the king does not mention the crown, the court, wars, battles, and many other elements that even though they may come to mind when people think about different rulers, are not important in conveying Matthew's particular concept of the king, which is context specific. This case is

[398] Murray Knowles and Rosamund Moon, *Introducing Metaphor* (London, New York: Routledge, 2005), p. 43.

an instance of the partial nature of metaphorical mappings when only parts of the source domain are mapped in the target domain. Matthew focuses only on those aspects of Jesus' kingship that are relevant to his narrative, namely being just, rewarding the good ones, and punishing the evil ones, and his eternal reign. This vision of Jesus as the king was clashing with typical experiences with the kings that people had because most of the earthly rulers were evil tyrants who did not care much about their subjects and justice. Thus, Matthew teaches and shocks his readers with his vision of Jesus as the king by what he says about it and what he does not say.

3.3.6 Principle of unidirectionality

Another important feature of metaphorical mappings is the principle of unidirectionality, which states that the relation between the source and target is irreversible and the direction of mappings is always from the source to the target.[399] Thus, a metaphor LOVE IS WAR is utilized in a number of metaphorical expressions such as 'He is fighting for his marriage', 'She is just one of his many conquests', 'He pursued her and won her heart', and it cannot be substituted with a metaphor WAR IS LOVE.[400] They both have completely different meanings, which shows that metaphorical mappings are unidirectional.

This principle can be seen at work in the fact that we conceptualize births as arrivals and deaths as departures, but we do not talk, for instance, about flight arrivals as births and departures as deaths. This principle is also seen in numerous New Testament metaphors such as 'Jesus is the king' that cannot be changed to 'the king is Jesus' without changing its meaning. We may conceptualize Jesus as the king, but it does not mean that we conceptualize kings as Jesus.

[399] Jaekel, 'Hypotheses Revisited', pp. 21-22.
[400] Lakoff and Turner, *Metaphors We Live By*, p. 49.

3.3.7 Invariance principle and inference structures

George Lakoff defines the invariance principle by saying that 'metaphorical mappings preserve the cognitive topology (that is, the image-schema structure) of the source domain, in a way consistent with the inherent structure of the target domain'.[401] It means that there are constraints on metaphorical mappings and a schematic structure of the source domain is mapped onto the target domain. Therefore, the source domain structures such as containers get mapped to the target as containers, paths as paths, exteriors as exteriors, but never as interiors. Thus, when in Romans 15:13 Paul says, 'Now may the God of hope fill you with all joy and peace', he evokes a containers schema of the source domain and the same image schema is mapped onto the target domain where believers are conceptualized as containers. Therefore, there is a structural consistency between the source and target domains.

Joseph Grady goes even a step further and claims that this 'systematic projection of elements from one conceptual domain onto elements of another involves not merely the objects and properties characteristic of the domain (e.g., buildings, sturdiness vs. flimsiness, etc.) but also the relations, events, and scenarios that characterize the domain'.[402] By his observation he captures and defines another element of conceptual metaphor theory, namely inference structures.

While conceptualizing one domain in terms of another people do not merely compare two phenomena, but they borrow whole structures of one domain to explain the other. Joseph Grady as an example gives a person who 'blows off steam' and points out that the whole point of this expression is to show that a person's intensity of anger decreased.[403] Human beings while talking about abstract concepts such as love, morality, forgiveness or time borrow structures of more concrete concepts and project them onto these more

[401] Lakoff, 'The Contemporary Theory of Metaphor', p. 214.
[402] Joseph E. Grady, 'Metaphor', in *The Oxford Handbook of Cognitive Linguistics*, ed. by Dirk Geeraerts and Hubert Cuyckens (Oxford; New York: Oxford University, 2010), 188–213 (p. 191).
[403] Grady, 'Metaphor', p. 191.

abstract ones, which results in speaking on love as play, morality as accounting, forgiveness and cancelling debts.

Depression often is conceptualized as a container, for instance, people say 'He has a deep depression' because they understand that the deeper the object is in a container, the more difficult it is to take it out. In a similar fashion, the deeper a person is in depression, the more complicated is getting out of depression and recovering.[404] It appears that the source domain structures shape and influence our perception and the way of speaking on the subject. In a similar fashion Paul's words on being filled with joy and peace exemplify not only the invariance principle where the structure of the source is reflected into the target domain, but projecting inference structures. The more liquid is in a container, the fuller it is. In a similar fashion the more Christians are filled with joy and peace, the more these are visible in their lives.

Lakoff while explaining metaphorical inferences from the standpoint of his neural theory points out that metaphorical inference takes place when 'a metaphorical mapping is activated in a neural circuit, there is an inference in the source domain of the mapping, and a consequence of the source domain inference is mapped to the target domain, activating a meaningful node'.[405] By doing so, he aims to prove that the earlier theoretical work on conceptual metaphor theory has a strong support in neurological sciences and is reflected in ways human brains operate.

3.3.8 Primary metaphors

Primary metaphors can be defined as 'cross-domain mappings, from a *source domain* (the sensorimotor domain) to a *target domain* (the domain of subjective experience), preserving inference and sometimes preserving lexical

[404] Tim Rohrer, 'Embodiment and Experientialism', in *The Oxford Handbook of Cognitive Linguistics*, ed. by Dirk Geeraerts and Hubert Cuyckens (Oxford; New York: Oxford University, 2010), 25–47 (p. 36).
[405] Lakoff, 'The Neural Theory of Metaphor', p. 29.

representation' [emphasis original].[406] In other words, they 'consist of correlations of a subjective experience with a physical experience'.[407] These two elements, namely a combination of sensorimotor experience with subjective experience, are important components of primary metaphor theory where sensorimotor experience means a physical experience that is shaped by our senses and based on our embodiment, whereas subjective experience is a state or emotion that we feel and try to describe. For instance, as Kövecses explains it, 'HAPPY IS UP is best viewed as a primary metaphor, where being happy is a subjective experience and being physically up is a physical one that is repeatedly associated with it'.[408] Lakoff and Johnson provide a list of primary metaphors that includes metaphors such as: AFFECTION IS WARMTH, IMPORTANT IS BIG, INTIMACY IS CLOSENESS, BAD IS STINKY, DIFFICULTIES ARE BURDENS, PURPOSES ARE DESTINATIONS and others.

Lakoff and Johnson revisited previous proposals of primary metaphor theory and building on their predecessors' findings developed the integrated theory of primary metaphor.[409] This theory takes into consideration Johnson's theory of conflation in learning, Grady's theory of primary metaphor, Narayanan's neural theory of metaphor, and Fauconnier and Turner's theory of conceptual blending.[410]

Christopher Johnson in his theory of conflation in learning conducted a study on the process of metaphor acquisition in children and how they learn using a metaphor KNOWING IS SEEING. He observed that children initially use the word 'see' in a literal sense, 'Let's see what is in the box'. In the early stages source and target domains are conflated in children, but soon, since most of their knowing comes from seeing, they quickly learn to use 'see' in a metaphorical sense, 'Let's see what sound it makes', 'See, it is hot', 'I see what

[406] Lakoff and Johnson, *Philosophy in the Flesh*, p. 53.
[407] Kövecses, *Where Metaphors*, p. 5.
[408] Kövecses, *Where Metaphors*, pp. 5-6.
[409] Lakoff and Johnson, *Philosophy in the Flesh*, p. 50.
[410] Joseph E. Grady, 'Foundation of Meaning: Primary Metaphors and Primary Scenes' (unpublished doctoral thesis, University of California, 1997); Srini Narayanan, 'Karma: Knowledge-Based Action Representations for Metaphor and Aspect (unpublished doctoral thesis, University of California, 1997); Gilles Fauconnier and Mark Turner, *The Way We Think: Conceptual Blending And The Mind's Hidden Complexities* (Basic Books, 2003).

you mean'.[411] Lakoff and Johnson conclude that 'early conflations in everyday experience should lead to the automatic formation of hundreds of primary metaphors that pair subjective experience and judgment with sensorimotor experience'.[412]

Joseph Grady developing Lakoff and Johnson's theory of conceptual metaphor and Johnson's theory of conflation built his own theory of primary metaphors. Grady notices that there is 'a set of pervasive conceptual metaphors which seem to reveal with special directness the deep relationships between word usage, conceptual structure, and the way we experience the world'.[413] Grady maintains that complex metaphors are 'elaborations of conceptualizations which are, at bottom, primary metaphors'.[414] He also believes that primary metaphors are universal because 'humans everywhere share the basic patterns of perception and experience that are reflected in primary metaphor'.[415] Therefore, it is not surprising that similar primary metaphors appear in various languages and cultures. Grady gives as an example of such a broad cross-linguistics distribution metaphorical expressions that are conceptualizations of 'important' as 'large'. When people say, 'It is a big day!', they mean a very important day.[416]

Srini Narayanan and later Lakoff and Johnson while working on their neural theory of language explain primary metaphors as 'neural connections learned by coactivation' and they point put that 'whenever a domain of subjective experience or judgment is coactivated regularly with a sensorimotor

[411] Lakoff and Johnson, *Philosophy in the Flesh*, pp. 52-53
[412] Lakoff and Johnson, *Philosophy in the Flesh*, p. 53.
[413] Grady, 'Metaphor', p. 192.
[414] Grady, 'Metaphor', p. 193.
[415] Grady, 'Metaphor', p. 194. Ning Yu conducted a study on primary metaphors and their dependence on body and culture arguing that 'While the body is a potentially universal source for emerging metaphors, culture functions as a filter that selects aspects of sensorimotor experience and connects them with subjective experiences and judgments for metaphorical mappings'. Ning Yu, 'Metaphor From Body and Culture', in *The Cambridge Handbook of Metaphor and Thought*, ed. by Raymond Gibbs (New York: Cambridge University, 2008), 247–61 (p. 247).
[416] Grady, 'Metaphor', p. 194.

domain, permanent neural connections are established via synaptic weight changes'.[417]

Fauconnier and Turner's theory of conceptual blending also plays a vital role in Lakoff and Johnson's integrated theory of primary metaphor, but it is going to be presented more in depth in the next section.

Interestingly, the New Testament is filled with examples of primary metaphors. In the Gospel of Mark this primary metaphor KNOWING IS SEEING is used in Jesus' conversation with his disciples and its force can be more appreciated when its context is taken into account. In Mark 8:1-21 there is a description of Jesus feeding 4,000 people and then turning down the Pharisees' demand of giving them a sign confirming his messianic status. Then, Jesus took his disciples and crossed on the other side of the sea. During this journey he exhorted them 'Beware of the leaven of the Pharisees' (Mark 8:15), but they worried that they did not take any bread. When Jesus noticed that he said, 'Do you not yet see or understand? Do you have a hardened heart? Having eyes, do you not see? And having ears, do you not hear?' (Mark 8:17-18). The same question 'Do you not yet see or understand?' is repeated in verse 21. Here again Jesus talks about understanding in terms of hearing and seeing and his words are emphasized by the fact that this whole account is bracketed by two miracle stories. In the first one he opens ears of a deaf man by saying 'Ephphatha' which means 'Be opened' (Mark 7:31-37). In the second story he opens eyes of a blind man, but he does it in stages (Mark 8:22-26). Jesus opens ears and eyes, but here there are his disciples who have ears and eyes, but do not really hear and see – they do not understand.

From a hermeneutical point of view, a study of primary metaphors is essential since these metaphors are largely universal and cross-cultural. As Bonnie Howe argues 'the existence of these universals helps explain how understanding and translation can work across cultural differences and temporal distances as significant as the ones that loom between modern readers and the

[417] Lakoff and Johnson, *Philosophy in the Flesh*, p. 60. See also Lakoff, 'The Neural Theory of Language', pp. 26-27.

writers and first readers of the New Testament'.[418] Furthermore, identifying primary metaphors is an essential step in analysing and understanding of complex metaphors. From a homiletical perspective, recognizing image schemas and primary metaphors may appear to be a vital stage in developing new complex metaphors that are based on these image schemas and primary metaphors.

3.3.9 Mental spaces and blendings

The concepts of mental spaces and blending theory is another approach within an area of Cognitive Linguistics that seeks to describe and explain the phenomenon of metaphors and the way they function. Fauconnier defines mental spaces as 'very partial assemblies constructed as we think and talk, for purposes of local understanding and action' and he adds that 'they contain elements and are structured by frames and cognitive models'.[419] Lakoff explaining this notion from a NLT perspective states that a mental space 'is a mental simulation characterizing an understanding of a situation, real or imagined'.[420] There are several elements in these definitions that are worth emphasizing. Similarly to frames and domains mental spaces serve the purpose of organizing our knowledge. They are mental simulations or constructs that come to existence as we think or talk. The notion of mental spaces is more specific then domains and frames since mental spaces carry more information, as will be shown in the next section. Furthermore, mental spaces 'are not equivalent to domains, but, rather, they depend on them: spaces represent particular scenarios which are structured by given domains'.[421] Thus, mental

[418] Howe, *Because You Bear This Name*, p. 84.
[419] Gilles Fauconnier, 'Mental Spaces', in *The Oxford Handbook of Cognitive Linguistics*, ed. by Dirk Geeraerts and Hubert Cuyckens (Oxford; New York: Oxford University, 2010), 350–76 (p. 351).
[420] Lakoff, 'The Neural Theory of Metaphor', p. 30
[421] For a more detailed discussion on differences between conceptual metaphor theory and blending theory see Grady, Oakley, and Coulson, 'Blending and Metaphor'.

spaces represent ideas and are made of numerous sources including different conceptual domains.[422]

The most important element of this theory is the fact that when we come up with new ideas they are the result of blending of mental spaces. While discussing the issue of human creativity, Mark Turner makes a bold statement that 'the human spark comes from our advanced ability to blend ideas to make new ideas' and he claims that 'blending is the origin of ideas'.[423] He believes that our ability to blend ideas is one of the human intrinsic cognitive features and as an example he reminds his readers about a discovery of a 32,000-years-old figurine of a lionman that was found in Germany in 1939.[424] Even though, lions and men differ greatly, at some point somebody blended these two concepts and came up with an idea of a lionman. Turner stresses, '*Lions* and *man* are not merely held in mind at the same time; they are also used to create a new, blended concept, a *lionman*, which is neither a lion nor a man, exactly' [emphasis original].[425] This process of creating new ideas can also be seen in children's games when a boy runs around shouting, 'I am a tiger' blending an idea of a boy with an idea of a tiger together and by doing so creating a new concept.[426]

Mark Turner depicts this process of emerging new concepts. He points out that mental spaces create integration networks and a prototypical integration network typically consists of four elements: two input spaces, a generic space, and a blended space.[427] A prototypical integration network can be presented in a diagram form.

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[422] Fauconnier, 'Mental Spaces', p. 352.
[423] Mark Turner, *The Origin of Ideas: Blending, Creativity, and the Human Spark* (Oxford ; New York: Oxford University, 2014), iBooks, p. 15.
[424] Turner, *The Origin of Ideas,* p. 34.
[425] Turner, *The Origin of Ideas,* p. 35.
[426] Turner, *The Origin of Ideas,* pp. 35-36.
[427] Seana Coulson, *Semantic Leaps: Frame-Shifting and Conceptual Blending in Meaning Construction*, (Cambridge: Cambridge University, 2006), p. 118.

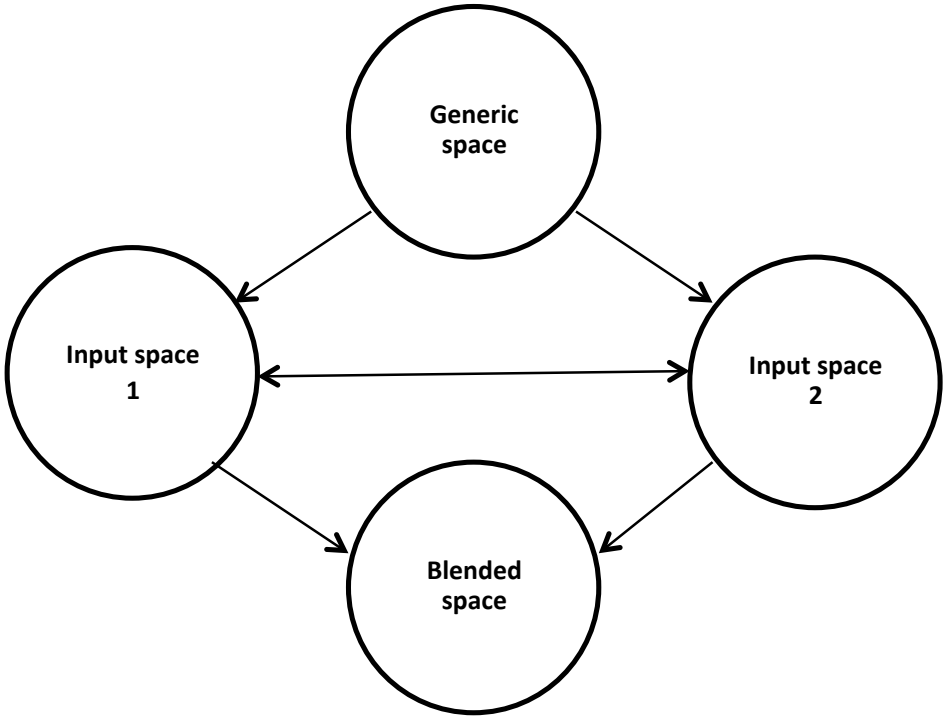

Diagram 5. Mental spaces

In this diagram, there are two input spaces that represent different ideas that are put together. In case of a lionman, it will be an idea of a lion and a man. As in conceptual metaphor theory, there are partial cross-space mappings that 'connect counterparts in the input mental spaces'.[428] Then, there is a generic space and as Fauconnier and Turner explain 'a generic mental space maps onto each of the inputs and contains what the inputs have in common'.[429] Coulson elaborates on it by saying that it 'represents abstract properties that apply to structure in all the spaces'.[430]

Finally, there is the fourth space that is called a blended space. As Mark Turner explicates the blend is 'not an abstraction, or an analogy, or anything else already named and recognized in common sense'.[431] However, he stresses that 'a blend is a new mental space that contains some elements from different mental spaces in a mental web but that develops new meaning of its own that is

[428] Fauconnier and Turner, *The Way We Think*, p. 41.
[429] Fauconnier and Turner, *The Way We Think*, p. 41.
[430] Coulson, *Semantic Leaps*, p. 118.
[431] Turner, *The Origin of Ideas*, p. 23.

not drawn from those spaces'.[432] This blended space is a space where new meaning emerges.

3.3.9.1 Conceptual metaphors and blendings

Even though blending theory is not considered to be a competing view with conceptual metaphor theory, but rather a complementary one, there are some major differences that have to be taken into account.[433] As it was stated earlier mental spaces are not equivalents of domains. Grady, Oakley, and Coulson point out that blending theory differs from conceptual metaphor theory because it is based on four or more mental spaces instead of two domains as basic organization units.[434] Some cognitivists emphasize that even though both theories can be used to describe metaphors and explain how they function, there are cases when blending theory brings better results as to explaining meaning of some metaphors.

Grady, Oakley, and Coulson provide as an example a metaphor, 'This surgeon is a butcher', which means that he is incompetent. They point out that conceptual metaphor theory with its source and target domains can be used to describe how this metaphor functions, but it does not explain how the idea of incompetence appeared, since it is not a part of a source domain and consequently cannot be projected to a target domain. Being a butcher does not mean lack of competence, but butchers use a less precise technique when it comes to meat cutting than surgeons do.[435]

This new concept of incompetence emerges as a result of conceptual blending of several mental spaces. Kövecses explains it by saying that in this case

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[432] Turner, *The Origin of Ideas*, p. 23.
[433] For more details on how conceptual metaphor theory and blending theory are complementary see Gilles Fauconnier and George Lakoff, 'On Metaphor and Blending', *UCSD Cognitive Science* <http://www.cogsci.ucsd.edu/~coulson/spaces/GG-final-1.pdf> [Accessed 30 June 2016].
[434] For a more detailed discussion on differences between conceptual metaphor theory and blending theory see Grady, Oakley, and Coulson, 'Blending and Metaphor'.
[435] Grady, Oakley, and Coulson, 'Blending and Metaphor'.

there are two input spaces: surgery and butchery. There is also a generic space of a person who uses a sharp tool to cut meat/body and this generic space has a structure that is shared by both input spaces.

Finally, there is a blended space that utilizes some of the structures of both input spaces such as a butcher using the means of butchery to cut meat and a surgeon using the means of surgery to bring healing. Kövecses explains that 'in the blend there is a surgeon in the role of a butcher who uses a tool and the means of butchery for the purpose of healing a patient'.[436] Then he concludes that 'a surgeon cannot do a good job in trying to heal a human patient by using the means of butchery'.[437] Any surgeon, who would do that, would be considered incompetent. Thus, by blending two mental spaces of a surgeon and a butcher a new blended space appears and new meaning emerges, namely a surgeon who acts like a butcher.

3.3.9.2 Blendings in the Bible

Blending theory is also very applicable to biblical interpretation. Bonnie Howe, while analysing a biblical metaphor of the devil who as our adversary 'prowls about like a roaring lion' (1 Peter 5:8) indicates that in order to understand this metaphor it is necessary to take into consideration more domains than just a source and a target domain. She enumerates the Interpersonal Conflict Domain (an opponent, an adversary); the Legal Domain (an accuser, a slanderer); the Supernatural Beings and the Powers Domain (the devil as an evil supernatural being); and Animal Domain (a roaring lion).[438] Thus, all these domains have to be taken into account to analyse this metaphorical statement.

In order to understand how this model functions, it might be prudent to analyse a biblical metaphor of Christians as the temple (ὁ ναός) of the Holy Spirit

[436] Zoltán Kövecses, *Metaphor in Culture: Universality and Variation* (Cambridge: Cambridge University, 2006), p. 268.
[437] Kövecses, *Metaphor in Culture,* pp. 268-269.
[438] Howe, *Because You Bear This Name*, pp. 84-87.

or the temple of God. The word ὁ ναός appears in the New Testament 45 times mostly referring to the temple in Jerusalem. There are also occurrences referring to pagan temples or to the body of Christ. Four times it is used as a depiction of believers: 1 Cor. 3:16-17, 1 Cor. 6:18-20, 2 Cor. 6:16, and Eph. 2:20-21.[439] In 1 Cor. 3:16-17 it is said that God's temple is holy and whoever destroys it will be destroyed and the church as God's temple is holy and protected by God. As God's temple it is also a dwelling of the Holy Spirit. In 1 Cor. 6:18-20, Paul writes that bodies of believers are the temple of God since they are indwelled by the Holy Spirit. Thus, our bodies do not belong to us and as Christians we should not indulge in immorality, but worship God in our bodies. In 2 Cor. 6:16, a whole discussion about Christians being the temple of God is also placed in an ethical context of unhealthy relationships with a pagan culture. Again, Paul depicts the temple as a place of God's dwelling and in a similar fashion a Christian community is a place where God dwells since it belongs to God. Finally, in Eph. 2:19-21 Paul describes the Christian community as made of Jews and pagans who as one temple are built on the foundation of apostles and prophets with Christ as its cornerstone. One more time, this temple is depicted as holy and it is a dwelling of God himself.

Even a brief analysis of these texts indicates that in all of them there is a blend of two ideas, namely a Christian community and the temple of God. A closer look at Pauline depiction of the temple reveals some common features such as a holy place, belonging to God, and God's dwelling. Even though it is possible to harmonize all these passages and conduct an analysis of a metaphor of a Christian community as the temple of God, from biblical preaching perspective, it is much more prudent to focus on one particular metaphor as presented in a single text and interpret it in its context, and this is my intention as well.

Having said that, a blending process as it occurs in Eph. 2:19-21 will be discussed. While studying this particular passage, two input spaces can be

[439] Horst Balz, *Exegetical Dictionary of the New Testament*, II, ed. by Gerhard Schneider (Grand Rapids: Eerdmans Publishing Company, 1993), p. 457.

identified, namely an input space of the temple of God and an input space of a Christian community. In the input space of the temple of God several features of the temple can be enumerated such as a building, having a foundation, was built, holy, a physical sign of God's presence (God's dwelling),.[440] On the other hand, in the input space of a Christian community the following characteristics can be included: established by Christ on the teaching of the prophets and apostles, growing, made of different people, and it belongs to God.

A generic space presents the common properties of both input spaces such as: established on a common foundation, the idea of growth, being made of different parts, and the idea of the ownership. Thus, in the generic space there are generalized elements that are common to both input spaces and these are the elements the hearer or reader brings to the metaphor.

In a blended space new ideas emerge such as a community of believers as the temple of God. It appears that a church as God's temple is built on a foundation of the apostles and prophets and Christ is its cornerstone. It is made of many different people including Jews and pagans who were made one in Christ. This temple is being built by God and it is growing because it is made of people who are being built together. The church is holy since it is a dwelling place of God.

Thus, the blended space differs from the generic space in this respect that the common elements are very general while appearing in the generic space but become more specific and form a new blend that combines the ideas of the temple and the church together. As a result the reader starts perceiving the church as the temple of God. What is important in the blended space is that there are elements that do not appear in the input space of the church. For instance, typically we do not think about a Christian community as a dwelling. This new idea emerges as concepts of the temple and the church are blended together.

In summary, I want to point out that conceptual metaphor theory and conceptual blending theory, despite some differences, are complementary and

[440] Balz, *Exegetical Dictionary of the New Testament*, II, p. 457.

are based on the same theoretical framework. Behind both of these theories there is a presupposition that two different concepts when put together lead to emergence of a new concept. Moreover, both theories enrich our understanding of mental processes that are behind creation of metaphors and as such are considered to be effective tools in interpreting of biblical texts.

3.3.10 Levels of metaphor

While studying Cognitive Linguistics some terms may appear to be confusing and overlapping like image schema, domains, frames, and mental spaces. Partially it is due to the fact that they belong to different theories, but still they describe different phenomena that might be difficult to differentiate and relate to each other. Therefore, Zoltán Kövecses undertakes a task of explaining the interrelationships between these notions on the basis of levels of schematicity and specificity and explicates his 'multi-level view of conceptual metaphor'.[441] He claims that these four conceptual structures namely: image schemas, domains, frames, and mental spaces belong to four different levels of schematicity as seen in the diagram below.

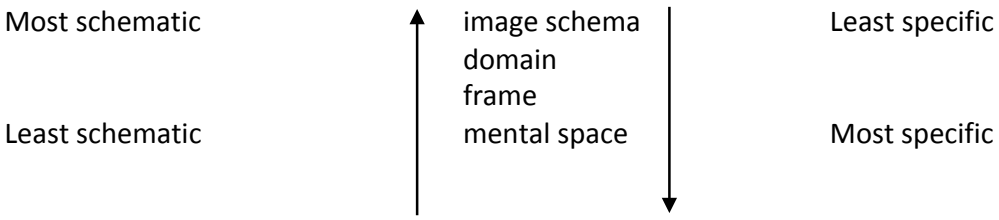

Diagram 6. Levels of schematicity[442]

This diagram shows an interrelationship between image schemas, domains, frames, and mental spaces. As can be seen in the diagram, image schemas are the most schematic as pictured by the upward arrow and the least

[441] Kövecses, 'Levels of Metaphor', p. 1.
[442] Kövecses, 'Levels of Metaphor', p. 2.

specific as pictured by the downward arrow. Domains and frames are more specific than image schemas, but less schematic, whereas mental spaces are the least schematic and the most specific.

While trying to capture differences between various levels of schematicity, it is helpful to see differences between image schemas, domains, frames, and mental spaces. Image schemas as analogue patterns are the most general conceptual structures and are the basis for development of more complex structures such as domains, frames, and mental spaces.

Domains as opposed to image schemas are not 'analogue, imagistic patterns of experience but propositional in nature in a highly schematic fashion'.[443] They belong to a different level of schematicity because they consist of more parts than image schema and carry more information.

Frames, on the other hand, 'elaborate particular aspects of a domain matrix; that is, particular higher level concepts within a domain'.[444] Following Karen Sullivan, Kövecses argues 'frames involve more conceptually specific information than domains'. [445]

Finally, there are mental spaces that are defined as 'highly specific structures occurring in online processing in particular communicative situations'.[446] This notion of online processing refers to coming into existence during time of speaking or writing in a particular communicative situation. Kövecses points out that mental spaces 'borrow their structure from frames, but the generic structures from frames are further elaborated by specific information from context'.[447] While distinguishing mental spaces from other conceptual structures he emphasizes the fact that they are used for purposes of local understanding as 'online representations of our understanding of experience in

[443] Kövecses, 'Levels of Metaphor', p. 3.
[444] Kövecses, 'Levels of Metaphor', p. 4.
[445] Kövecses, 'Levels of Metaphor', p. 4. For a further discussion on frames and domains see Karen Sullivan, *Frames and Constructions in Metaphoric Language* (Amsterdam, Philadelphia: John Benjamin's Publishing Company, 2013).
[446] Kövecses, 'Levels of Metaphor', p. 6.
[447] Kövecses, 'Levels of Metaphor', p. 4.

working memory, whereas frames and domains are conventionalized knowledge structures in long-term memory'.[448]

In summary, I believe that Kövecses has convincingly shown that conceptual structures described above belong to different levels of schematicity. According Kövecses, image schemas differ from others in the respect that they are analogue patterns, whereas mental spaces are online representations that come into existence during the time of speaking.

These levels of schematicity can be seen while examining a metaphor of the church as the body of Christ. This particular metaphor is an elaboration of several different image schemas such as: VERTICALITY, UP-DOWN, CONTAINER, OBJECT, and PARTS-WHOLE and more. These image schemas can be seen in the fact that Christ, who is the highest authority over the church, is the head of the church and since the head is the highest part of the body it evokes the image of VERTICALITY and UP-DOWN. The church is made of many people that are presented as body parts, which is an example of PARTS-WHOLE image schema.

Speaking of domains, the church as the body of Christ is an actualization of a general metaphor ORGANIZATIONS ARE LIVING ORGANISMS and in this particular case it consists of two domains: the source domain of a human body and the target domain of a church. Metaphorical mappings highlight key aspects of this metaphor such as the importance of the head, existence of different parts, various levels of importance of the parts, and mutual cooperation. However, the source domain of the body evokes frames such as anatomy, health and disease, proper and improper functioning, hierarchy, hygiene and taking care of the body, the function of different parts.

Finally, following Kövecses' model, there are mental spaces that can result blendings such as a church as being unhealthy, a headless church that denies Christ's authority or a church that is missing a leg and an arm after a severe conflict and division. Thus, while examining this particular metaphor of the church as the body of Christ on different levels of schematicity, there is a

[448] Kövecses, 'Levels of Metaphor', p. 4.

clear progression of conceptual structures from the most schematic to most specific in terms of carried information.

3.4 CHAPTER SUMMARY

The aim of this chapter was to present those elements of Cognitive Linguistics and especially conceptual metaphor theory that are most applicable to analysis of biblical texts. In order to show how these theories are productive when applied to biblical interpretation I have provided examples of their usefulness in biblical exegesis.

I am convinced that Cognitive Linguistics is productive in biblical exegesis because it advances our understanding of human cognition by taking into account the newest findings in linguistics, sociology, psychology, neuroscience, and other fields of knowledge. It attempts to explain human perception of the world by emphasizing the fact that human minds are embodied and this factor shapes our whole conceptual system. Human beings perceive the world in terms of categories, frames, and prototypes that serve the purpose of organizing and reducing the complexity of environment. Consequently, human language is largely metaphorical and conceptual metaphors are ubiquitous since they permeate the majority of human verbal communication.

Even though various insights presented in this chapter can be gained using more traditional approaches to hermeneutics, Cognitive Linguistics enhances our methodology of biblical studies, giving us a helpful language to conduct biblical analysis and express its findings. For instance, the notions of categories, prototypes, and frames are useful in recognizing the key concepts in the text, but also they provide the preacher with a systematized approach to conducting analysis of understanding of these concepts in their original setting. The notion of prototypes changes the preacher's approach to biblical ethics stressing the fact that it is not based on rules but on prototypical models. Consequently, it enhances our reading and understanding of the text since

instead of perceiving its message in terms of rules we start identifying mental models.

Various elements of conceptual metaphor theory as discussed in this chapter help to interpret biblical metaphors and images in much more holistic fashion seeing them not only as linguistic decorations, but rather as conceptual phenomena. As opposed to traditional understandings of metaphors, they are not embellishments of concepts that need to be removed in the process of interpretation to discover these concepts, but they are vehicles conveying concepts.

Finally, Kövecses' model of levels of metaphor is enlightening in the respect that it presents various theories belonging to the broad family of Cognitive Linguistics as interconnected and interdependent. Moreover, his approach is important since it might be reflected in a sermon structure on micro and macro level as will be presented in the last chapter.

CHAPTER FOUR

SHARPENING THE VISION: APPLYING COGNITIVE LINGUISTICS TO HERMENEUTICS

Even though in the previous chapter on major elements of Cognitive Linguistics, numerous examples of application of this theory to biblical interpretation were presented, it is in order to expound on correlations between Cognitive Linguistics and biblical hermeneutics and elucidate general hermeneutical principles governing interpretation of biblical metaphors and images. The aim of this chapter is to apply Cognitive Linguistics to biblical interpretation in order to make sense of biblical images and be able to convey them in preaching.

Thus, in the first part of this chapter, I am going to discuss the issue of a relation between the authors, the texts, and the readers showing that Cognitive Linguistics sheds a new light on some old dilemmas associated with this subject questioning the idea of stressing the importance of only one element of communication over the others.

While presenting the Cognitive Linguistics' perspective on issues of the author, the text, and the reader, I will also take into consideration notions of cultural universality and variation. I will show how these concepts allow us to see cultural distance and closeness between the reality as presented in the text and ours. In this section, I will also discuss the problem of identifying culturally free timeless truths in the text. While appreciating cultural variations and individual human perceptions, I am going to engage with John Sanders about his view on the impossibility of identifying such truths in the text.

In the second part of this chapter, I will show the importance of perceiving and analysing metaphors as a part of discourse exposing how a discourse analysis that utilizes Cognitive Linguistics' apparatus affects our interpretation of biblical metaphors and images. In this section the importance of contextual study of metaphors will be emphasized.

This chapter will conclude with a presentation of a summary of a hermeneutical methodology that could be applied to sermon preparation. Even though there are several studies on Cognitive Linguistics applied to hermeneutics, there is a gap in literature with regard to resources that address the issue of Cognitive Linguistics in hermeneutics in the context of homiletics and sermon preparation. Therefore, this short section is an important step toward developing a preaching methodology that utilizes Cognitive Linguistics.

4.1 COGNITIVE LINGUISTICS ON THE AUTHOR, THE TEXT, AND THE READER

While entering discussions on hermeneutics, it is inevitable to face a challenge of defining a relationship between the author, the text, and its readers. Actually, these three elements are foundational in every hermeneutical system and indispensable in communication. Any communication act can take place because there is the communicator who wants to communicate some kind of a message, there is the message that is being communicated, and there is the recipient of this message. Thus, in the process of studying biblical texts, interpreters can discern three kinds of meaning: the meaning intended by the author called the authorial intention; the semantic and grammatical meaning of a text labelled as the textual meaning; and finally there is the meaning that is the result of the reader's understanding and interaction with a text, which is called the perceived meaning.[449] Hence, generally speaking, there are three approaches to interpreting biblical texts. The first one is called the author-centred, author-oriented approach or authorial intention. The second is called the text-oriented or text-centred. Finally, there is the reader-oriented approach, reader-centred criticism, or reception theory.

A detailed analysis of approaches enumerated above goes beyond the limits of this thesis, however, but it is necessary to summarize them briefly in

[449] William W. Klein, Craig L. Blomberg and Robert I. Hubbard, *Introduction to Biblical Interpretation* (Nashville: Thomas Nelson, 2004), p. 169.

order to be able to look at them from a Cognitive Linguistics perspective and develop a new proposal.

4.1.1 The author-centred approach

This approach is based on an assumption that in order to interpret the text correctly, readers have to understand intentions of the author because 'what the author intended is both *accessible* by means of the text, and is also *controlling* in interpretation' [emphasis original].[450] Friedrich Schleiermacher is considered to be the father of modern hermeneutics and one of the pioneers of the authorial intention approach. His method is based on both grammatical analysis of the text and reconstructing psychological picture of the author and his perception of it. In order to comprehend the author's intentions and personality he believes that, consciously or not, when reading the text the reader always uses a divinatory method and 'transforms oneself into the other person and tries to understand the individual element directly'.[451]

Among prominent adherents of this approach there is E.D. Hirsch who instead of psychologizing the author suggests identifying his intentions as communicated in the text by means of sharable linguistic conventions. Hirsch believes that 'verbal meaning is whatever someone has willed to convey by a particular sequence of linguistics signs and which can be conveyed (shared) by means of these linguistics signs'.[452] Therefore, it is reasonable to assume that the text means what its author meant and this meaning can be understood in the process of studying the text.

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[450] Ian Paul, *The Value of Paul Ricoeurs's Hermeneutics,* p. 151

[451] Friedrich Schleiermacher, *Schleiermacher: Hermeneutics and Criticism: And Other Writings*, ed. by Andrew Bowie (Cambridge: Cambridge University, 1998), p. 92. A similar notion was later developed by Wilhelm Dilthey who claimed that our understanding of the author on the basis of the text must surpass his own understanding of himself see Wilhelm Dilthey, *Hermeneutics and the Study of History*, ed. by Rudolf A. Makkreel and Frithjof Rodi, Selected Works (Princeton: Princeton University Press, 2010). p. 232.

[452] E. D. Hirsch, *Validity in Interpretation* (New Haven: Yale University, 1967), p. 31.

According to Klein, Blomberg, and Hubbard the author-centred textual meaning is 'that which the words and grammatical structures of that text disclose about the probable intention of its author/editor and probable understanding of that text by its intended readers'.[453] Several other proponents of this approach follow similar lines of reasoning and instead of talking about authorial intentions prefer using terms such as 'communicative intentions' or 'embodied intentions'.[454]

Over years concerns have been raised regarding an authorial intention approach. Some scholars, following the footsteps of Wimsatt and Beardslay, who created the term 'intentional fallacy', believe that authorial intentions are beyond the readers' access and they are actually redundant because texts are autonomous sources of meaning.[455] Since readers do not have any direct access to the authors' minds and cannot ask them for clarification, for some scholars this approach seems to be highly subjective especially in an analysis of ancient writings where the distance between the author and the reader is much greater than in live speech or even contemporary writings.

In exegesis of biblical texts in some cases it might be difficult to identify the author at all, like in case of the Epistle to Hebrews or there are more authors then one including later editors. It is possible that authors said something they did not mean or said in a way that was unclear. Some texts, especially prophetic ones may have several different fulfilments or were used in contexts that are far removed from the original one.

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[453] Klein, Blomberg, and Hubbard, *Introduction,* p. 185.

[454] (Communicative intentions) Jeannine K. Brown, *Scripture as Communication: Introducing Biblical Hermeneutics* (Grand Rapids: Baker Academic, 2007), p. 70. (Embodied intentions) Meir Sternberg, *The Poetics of Biblical Narrative: Ideological Literature and the Drama of Reading* (Bloomington: Indiana University, 1987), p. 9.

[455] W. K. Wimsatt and Monroe C. Beardsley, 'The Intentional Fallacy', in *On Literary Intention*, ed. by David Newton-de Molina (Edinburgh: Edinburgh University, 1976), pp. 1-13.

4.1.2 The text-centred approach

Some scholars suggest that instead of focusing on what authors might have wanted to say or not, it seems to be more prudent to emphasize the autonomy of a text and search for the textual meaning instead of authorial intentions.[456] In his essay with a telling title 'The Death of the Author', Roland Barthes insists that the text is a closed and self-governing entity and as such should be studied on its own terms independently from its author.[457]

Paul Ricoeur provides further arguments against the idea of the authorial intention, but in favour of autonomy of the text. He insists on making a distinction between spoken and written communication and argues for distanciation between the author and the text that takes place once an utterance is written down. Moreover, from his perspective meaning is never final, which is especially true in case of metaphorical language that results in 'surplus of meaning' that goes beyond the original author's meaning.[458] Thus, the textual meaning can be established on the basis of an analysis of the text that is perceived as a complete whole and its parts are studied in relation to the whole and whole in relation to its parts.[459]

Michael Gorman while rejecting the notion of discovering authorial intention as the ultimate goal of exegetical endeavours claims, '[a] more modest and appropriate primary goal would be to achieve a credible and coherent understanding of the text on its own terms and in its own context'.[460]

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[456] Among early adherents of this approach there are John C. Ransom, Rene Wellek, and Rene C. Beardslay. For a more detailed depiction of the text-oriented approach or The New Criticism see Anthony C. Thiselton, *Hermeneutics: An Introduction* (Grand Rapids: Eerdmans, 2009), pp. 24-29.
[457] Roland Barthes, 'The Death of the Author', in *Authorship: From Plato to the Postmodern*, ed. by Sean Burke (Edinburgh: Edinburgh University, 1995), pp. 125–130.
[458] Paul Ricoeur and Ted Klein, *Interpretation Theory: Discourse and the Surplus of Meaning* (Fort Worth: Texas Christian University, 1976), p. 75.
[459] This approach prompted application of literary theory to biblical studies that can be seen in works of James Barr, *The Semantics of Biblical Language:* (Eugene, Oregon: Wipf & Stock , 2004); Robert Alter, *The Art of Biblical Narrative* (New York: Basic Books, 2011); Stephen Prickett, *Words and The Word: Language, Poetics and Biblical Interpretation* (Cambridge Cambridgeshire; New York: Cambridge University, 1988), Ian Paul, *The Value of Paul Ricoeurs's Hermeneutics,* p. 154.
[460] Michael J. Gorman, *Elements of Biblical Exegesis: A Basic Guide for Students and Ministers* (Peabody: Hendrikson, 2009), p. 10.

4.1.3 The reader-response approach

According to proponents of this approach the meaning of the text is not established by its author nor is it determined by an analysis of the text, but it is produced by the reader on the basis of the reader's interaction with the text. Martin Heidegger provides philosophical foundations for development of this theory. He claims that readers when reading the text bring their individual presuppositions that shape their understanding of its meaning. Some of these presuppositions might be changed in the process of reading, which results in emergence of new presuppositions. Thus, establishing meaning of the text is a result of the reader's interaction with it.[461]

Hans-Georg Gadamer pictures the idea of understanding a text as the fusion of two horizons – the horizon of a text and the one of a reader. In his view, the meaning emerges in this process of dissolving the boundaries between the reader and the text so that 'a person reading a text is himself part of the meaning he apprehends'.[462]

Wolfgang Iser and Hans Robert Jauss represent a more moderate perspective on a role of the reader and place more significance on the text, while Norman Holland, who talks about 'a transaction between the reader and the text', and Stanley Fish, who stresses the authoritative role of the community interpreting the text, are more radical in their understanding of an active role of the reader in creation of meaning.[463]

Anthony Thiselton summarizes this approach by saying that reader-response theory is based on an assumption that 'a reader or a community of

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[461] Jeannine K. Brown, *Scripture as Communication: Introducing Biblical Hermeneutics* (Grand Rapids: Baker Academic, 2007), p. 66.

[462] Hans-Georg Gadamer, *Truth and Method*, trans. by Joel Weinsheimer and Donald G. Marshall, 2nd Revised edition (New York: Continuum, 2004), p. 340.

[463] Mirosław Marczak, 'The Significance of Peak and Frontground in Discourse Analysis and Translation: A Case Study in Acts 19-26' (unpublished doctoral thesis, University of Wrocław, 2004), p. 37. See also Wolfgang Iser, *The Act of Reading: A Theory of Aesthetic Response* (Baltimore: Johns Hopkins University, 1980); Hans Jauss, *Toward an Aesthetic of Reception* (Minneapolis: University Of Minnesota Press, 1982); Stanley Fish, *Doing What Comes Naturally: Change, Rhetoric, and the Practice of Theory in Literary and Legal Studies* (Durham: Duke University Press Books, 1990). See also David J. A. Clines, *The Bible and the Modern World* (Sheffield: Sheffield Phoenix, 2005).

readers "completes" the meaning of a text' because 'the reader is not a passive spectator but actively contributes something to the meaning'.[464]

Even though it is unquestionable that readers read texts through lenses of their own experiences, personalities, and backgrounds, numerous scholars pointed out weaknesses of the reader-centred approach. Mirosław Marczak argues:

> If we regard the reader as the ultimate determinant for the meaning of the text, this sets the meaning in an ever-changing flux, since the same reader on the second or third reading may alter his or her understanding of the meaning.[465]

Even though Stephen Wright, as he says, does not 'hold to any naïve view of the accessibility or necessary relevance of an author's intention', he stresses that 'to focus only on the response-side is to miss *what the receiver is responding to'* [emphasis original].[466] For this reason he finds 'the concept of authorial intention indispensable and important' while not minimalizing at the same time the significance of the fact that some texts may convey more than their authors intended.[467] Consequently, he stresses that 'to attend to the intention behind texts – whether, in the present context, they be texts of Scripture or texts of Scriptural interpretation - is to imply attentiveness to "non-intended revelation" also'.[468]

Sean Burke provides his thoughtful critique of the idea of the death of the author and emerging the reader-centred approach as advocated by Barthes, Foucault, and Derrida. He points about that these critics of role of the author express their ideas in writing becoming authors themselves and notices:

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[464] Thiselton, *Hermeneutics: An Introduction*, p. 306. More on the reader-oriented approach see Thiselton, *Hermeneutics: An Introduction*, pp. 306-314.
[465] Marczak, 'The Significance of Peak', p. 44.
[466] Stephen I. Wright, 'The Voice of Jesus in Six Parables and Their Interpreters' (unpublished doctoral thesis, University of Durham, 1997), pp. 21, 22.
[467] Wright, 'The Voice of Jesus', p. 22.
[468] Wright, 'The Voice of Jesus', p. 21.

> A vast body of secondary literature has grown up around their work, one which generally has sought not to contest or deconstruct what they say, but rather has re-enacted precisely the predominance of source over supplement, master over disciple, primary over secondary.[469]

Thus, even though Barthes, Foucault, and Derrida advocate the death of the author and the primacy of the reader, they have their own readers and followers who want to understand their ideas correctly and make great effort convey them faithfully.

However, the greatest weakness of the reader-centred approach is divorcing the reader and the text not only from the context of communication understood as an exchange of concepts between two parties, but even a larger theological context of God's revelation, which also presupposes intentionality in God's communication with humans.

Consequently, it is not surprising that there is an increasing number of voices within biblical scholarship calling for developing new more mediated positions that would take into consideration influence of the author, the text, and the reader in establishing the meaning. Jeannine Brown who perceives the Scripture as communication is one of the proponents of this mediated approach. She defines meaning as 'the complex pattern of what an author intends to communicate with his or her audience for purposes of engagement, which is inscribed in the text and conveyed through use of both sharable language parameters and background-contextual assumptions'.[470] For her communicative intention that should be identified in the process of studying a text is 'what an author actually does communicate by intention in a text'.[471]

Kevin Vanhoozer rejects the idea that 'meaning and reference are indeterminate, as well as the related idea that the author is "dead" or irrelevant to the process of interpretation' and at the same time he disagrees with the

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[469] Sean Burke, *The Death and Return of the Author: Criticism and Subjectivity in Barthes, Foucault and Derrida* (Edinburgh: Edinburgh University Press, 2008), p. 160.
[470] Brown, *Scripture as Communication,* p. 48.
[471] Brown, *Scripture as Communication,* p. 22.

notion that 'readers are free to manufacture or to manipulate textual meaning'.[472] As the alternative Vanhoozer claims that 'the paradigm for a Christian view of communication is the triune God in a communicative action', which presupposes existence of the sender and the receiver and understanding communication as an intentional action that aims at conveying communicative and informative intentions.[473] In his approach a communicative action taken by the author assumes author's communicative intention that can be determined in the text by the active reader. Accordingly, he defines meaning as 'the result of communicative action of what an author has done in tending to certain words at a particular time in a specific manner'.[474]

4.1.4 Implied authors and implied readers

Considering the fact that one of main criticisms of the author-centred approach is the fact that authorial intentions are inaccessible since we cannot ask authors any questions for clarification, adherents of literary theory introduced a concept of the implied author and implied reader. It is true that as readers we do not have an access to actual authors, but we have access to their writings where they present their ideas. Therefore, Jeannine Brown defines the notion of the implied author as 'the textually constructed author who communicates with and seeks to persuade the implied reader'. Identifying the implied author does not require psychologizing or speculating on motives of the actual one since the implied author 'can be discerned wholly from the text itself; the construct is implied in the text'.[475] This textual construct is especially helpful because as the readers we do not have an insight into thoughts, motives, and intentions of the actual authors. In cases of some text the actual author is

[472] Kevin J. Vanhoozer, *First Theology: God, Scripture & Hermeneutics* (Downers Grove, Leicester, England: IVP Academic, 2002), p. 164.
[473] Vanhoozer, *First Theology*, pp. 168-169. See also Kevin J. Vanhoozer, *Is There a Meaning in This Text?: The Bible, the Reader, and the Morality of Literary Knowledge*, (Grand Rapids: Zondervan, 2009), pp. 201-280.
[474] Vanhoozer, *First Theology*, p. 173.
[475] Brown, *Scripture as Communication,* p. 41.

unknown or there are more than one since these texts had several editors. However, while believing in the idea of inspiration of the biblical text, we can still know that what the implied authors wrote conveyed God's revelation.

Since we also do not have direct access to the actual readers, we try to identify the implied readers that are 'textually constructed' and 'presupposed by narrative or text'.[476] Accordingly, the purpose of constructing the implied reader in the text is not only to envision addressees of the authorial communicative intention who are capable of understanding it, but also to envision their responses to the text. This notion of the implied reader is especially applicable to biblical texts because they are meant to evoke cognitive responses expressed in deeper understanding and transformed thinking, but also noncognitive ones as seen in transformed behaviour.[477]

At this point I want to point out that preachers while analysing biblical texts and employing categories of the implied author and the implied reader attempt to envision the author's intensions and the readers' possible ways of reception of the text, but that does not give them certainty regarding their conclusions. Even when applying tools provided by Cognitive Linguistics, preachers can imagine the force of the metaphor or how it was intended by the author and received by the reader, but they cannot claim that they were able to establish original meaning of the text. There is a difference between recovering the role of the author while stressing that the author matters in communication, and making a claim of establishing the final meaning of the text. Thus, in order to make an act of interpretation our imagination is needed and our predictions regarding the meaning should be reinforced by clues found in the text itself. Imagination seems to be indispensable in entering the world of the implied author, the text, and the implied reader, and it can be enhanced by utilizing tools of Cognitive Linguistics, as will be shown below and in the next chapter.

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[476] Brown, *Scripture as Communication,* p. 40. See also Umberto Eco, *The Role of the Reader: Explorations in the Semiotics of Texts* (Bloomington: Indiana University, 1979), p. 7.
[477] Brown, *Scripture as Communication,* pp. 40-41.

4.1.5 Relationship between authors, texts, and readers from a Cognitive Linguistics' perspective

The issue of the meaning and a complex relationship between the author, the text, and the reader can be also addressed from a perspective of Cognitive Linguistics applied in the context of God's revelation because it is the means of God's communication. As we study the Bible our goal is discovering what God wants to communicate through the text and its human authors.

Interestingly, from the perspective of Cognitive Linguistics and especially conceptual metaphor theory, communication, writing, reading, and interpretation are considered to be encounters of the minds of those involved in a communication process. John Sanders states that meaning 'develops when minds encounter one another using shared conceptual structures that arise out of our embodiment experiences with our environment and from cultural frames'.[478] Hence Cognitive Linguistics offers a new perspective on the issue of the author, the text, and the reader as presented above. Cognitivists do not focus separately on the authors, the texts, and the readers since all these elements belong to a single process of communication and are necessary for understanding human conceptualization. Thus, cognitivists are not interested in psychologizing the author's or reader's intentions, but rather in discovering how thinking takes place and how both authors and readers conceptualize the world and individual pieces of information on the basis of their ways of using language. Hence, even though we do not have an access to the actual authors, we can analyse ways of conceptualization of the textually constructed implied authors. Moreover, Cognitive Linguistics allows overcoming some of the distance between the actual authors and the implied authors since both share the same conceptual system that is largely shaped by their embodiment, which affects their thinking and construction of meaning.

Thus, in order to understand a close relationship between the implied authors, the texts, and the implied readers and the contemporary readers, it is

[478] Sanders, *Theology in the Flesh*, (location 2063).

worth remembering that conceptual metaphors are based on conveying concepts. As it was stated earlier, conceptual metaphors can be defined as understanding one concept in terms of another to create a new one. This definition presupposes that the authors while employing metaphorical expressions in their discourses do it intentionally in order to convey certain ideas. Consequently, the quest for identifying concepts that are behind conceptual metaphors in not only justifiable, but also indispensable. Preachers while analysing metaphorical texts should identify and analyse the concepts that were employed in order to create a metaphorical expression and understand what kind of new, blended concepts emerged as a result of this process.

Therefore, Cognitive Linguistics gives essential tools for thinking and interpreting the Bible. In debates on biblical interpretation various biblical scholars distinguished the world of the text, the world of the author, and the world of the reader, as if they were separate realms often stressing the importance of one of them over the others. Cognitive linguistics allows bringing these separate worlds back together and placing them in the unified process of communication. It helps to resolve the debate about the role of the implied author, the text, and the broadly understood readers in the process of interpretation. Instead of stressing the importance of only one element, it forces the interpreter to analyse the text holistically by taking into account the implied author, the text, and the implied and contemporary readers since the process of communication is always based on the encounter of the minds and all these elements play their role. Cognitive Linguistics does not also exclude the notion of the actual authors completely and shortens the distance between the actual author and the implied author since both share the same cognitive apparatus.

All writers bring their concepts and perception of reality into their works that are products of their conceptualization shaped by their experiences, frames, and embodiment, and all readers read texts through lenses of their own perception that is shaped in a similar fashion. Therefore, the text is the meeting point between the implied author and the implied and contemporary readers. It reveals the implied author's communicative intentions and challenges perceptions and assumptions of the reader. Cognitive Linguistics gives tools and

categories to analyse factors shaping these perceptions of the implied authors and the implied and contemporary readers helping us understand better the implied author, the text, and ourselves as we enter the communication process.

4.1.5.1 Universality and variation in biblical interpretation

Moreover, while studying conceptual metaphors it is necessary to take into consideration both their universality and variation. Kövecses argues that universality of metaphors is based on our embodiment, whereas variation arises from differences in context.[479] In his opinion 'both universal embodiment and nonuniversal context affect the way people conceptualize the world in real communicative/discourse situations'.[480] This fact has important implications for our perception of the author, text, and reader.

Considering the fact that our perception of reality, our conceptual system and the ways we use metaphors are rooted in our embodiment and primary bodily experiences, the authors and the readers even though separated by centuries of history share the same bodily structure and some universal conceptual frameworks that arise from their physical makeup.

Some cognitivists argue for existence of panhuman truths, which are understood as 'species-specific concepts shared by all normally functioned humans'.[481] These panhuman truths include common image schemas such as UP-DOWN, FRONT-BACK, NEAR-FAR, and others. Justin Barrett talks about so called 'expectation sets' that are universal and include notions such as passage of time, time being irreversible, causes preceding effects, the laws of nature are constant, an object can have just one location, solid objects cannot easily pass through other solid objects.[482] As it was pointed out earlier, humans in all cultures organize their knowledge in categories. From a theological perspective, both the

[479] Kövecses, *Where Metaphors*, p. 14
[480] Kövecses, *Where Metaphors*, p. 51.
[481] Sanders, *Theology in the Flesh*, (location 1668).
[482] He also discusses our common expectations regarding animacy, mentality, and biology. Justin L. Barrett, *Cognitive Science, Religion, and Theology: From Human Minds to Divine Minds* (West Conshohocken: Templeton Press, 2011), pp. 61-68.

authors and the readers share the same human nature that results from being created in the image of God, but also they share the same fallen condition that results from sin. Thus, universality of human conceptual system actually shortens the distance between the author and the reader.

On the other hand, variation and nonuniversality of particular concepts might be seen as an obstacle in grasping the implied author's communicative intention. However, from a perspective of Cognitive Linguistics it is not a reason to ignore the implied authors in the process of interpretation, but rather it could be an impulse to analyse their context, their language and ways they express their concepts in the text.

Zoltán Kövecses believes that variation in metaphors can be described as cross-cultural and within-culture variation. As an example of cross-cultural variations Kövecses points out two factors, namely congruence and alternative metaphorical conceptualizations that result in creation of metaphors that are unique to a given culture.[483] To illustrate congruence Kövecses gives an example of a metaphor THE ANGRY PERSON IS A PRESSURIZED CONTAINER, which is a common metaphor existing in many cultures. However, he shows that this metaphor does not specify a kind of a substance that fills it, a kind of container, ways the pressure raises, and others. Thus, despite congruence that can be seen in the fact that this metaphor appears in many cultures, different cultures find their ways to specify those elements. Japanese locate anger in the belly, whereas Zulu conceptualize the heart as a container for anger. Speaking of alternative metaphorical conceptualizations, Kövecses talks about the concept of happiness that in Chinese is captured by a metaphor that does not exist in English, namely HAPPINESS IS THE FLOWERS IN THE HEART, which is a completely different conceptualization.

Cross-cultural variations can also be seen in differences in describing reality between egocentric and allocentric cultures. While in egocentric cultures

[483]Zoltán Kövecses, 'Universality and Variation in the Use of Metaphor' (presented at the Stockholm Metaphor Festivals, Stockholm: Stockholm University, 2008), 51–74 (p. 55-58). For more extensive treatment of universality and variation in the use of metaphor see Zoltán Kövecses, *Metaphor in Culture: Universality and Variation* (Cambridge: Cambridge University, 2006); Kövecses, *Metaphor*, pp. 195-229.

the observer who is the main point of reference might say that a pen is to the right of a laptop, in allocentric cultures people would use the cardinal directions and say that the pen is to the southwest of the laptop. Consequently, applying Cognitive Linguistics to biblical studies requires an analysis of cultural and historical context both of the authors and their texts that are expressions of their conceptualizations.

Another example of cultural variation is perception of certain emotions that often is culture specific.[485] For instance, a biblical concept of God being jealous in Western cultures opens a frame of desiring to have something possessed by somebody else or fear of somebody stealing love of a person we love. Thus, jealousy in the West is perceived as a negative emotion, whereas in the Bible it triggers a different frame because 'jealousy is prompted by a perceived wrong when someone posses something they should not'.[486]

As far as within-cultural variation is concerned, Kövecses demonstrates how it can be seen in the following dimensions: social (including age, gender, social class, education, etc.), regional, ethnic, stylistic, subcultural, diachronic, and individual. Kövecses' draws his conclusions on the bases of observation of how members of a given group use language and which metaphors they prefer.[487]

Conversely, the readers while studying the text and its various contexts have an opportunity to discover the universality and variation, closeness and distance, similarity and dissimilarity between cultural context presented in the text and their own. Some biblical concepts and metaphorical expressions are universal due to human embodiment and common cognitive system, however there are those that require further analysis due to some cultural variations. In chapter three, I provided examples of such concepts that may be understood differently depending on a culture: a slave, a king, and father as used in

[485] For an extensive study on the subject of conceptualization of emotions see Anna Wierzbicka, 'Everyday Conceptions of Emotion: A Semantic Perspective', in *Everyday Conceptions of Emotion: An Introduction to the Psychology, Anthropology, and Linguistics of Emotion*, ed. by James A. Russel (Dordrecht: Kluwer, 1995), pp. 17–47.
[486] John Sanders, *Theology in the Flesh*, (location 4098).
[487] Kövecses, 'Universality and Variation' (2008), pp. 57-60.

expressions ‘God is the king’ and ‘God is the father’. In order to determine differences in understanding these concepts between the biblical times and ours it is necessary to study how they are presented in the Bible itself.

To sum up, the notion of universality is a helpful concept in analysis of the biblical text since it enables the preachers to see connections between the biblical world and ours that are based on our embodiment, panhuman truths, and universal experiences. There is a great number of primary metaphors such as GOOD IS UP or AFFECTION IS WARMTH that most likely are culturally universal because they are grounded in our embodiment. Kövecses argues that primary metaphors tend to be universal, but complex metaphors usually capture cultural differences.[488] Even metaphorical expressions that differ between cultures often refer to universal concepts and experiences such as happiness, anger, and others.

Variation, on the other hand, allows appreciating the richness of biblical texts, since even in the Bible we encounter numerous cultures, influences, and perspectives. While getting immersed in understanding the concepts that are expressed differently due to cultural differences, we are prompted to reflect on our own ways of conceptualizing them.

Thus, the notions of universality and variation are helpful because they allow recognizing the tension between the closeness and the distance between the preacher and the text. In order to identify similarity and variation the readers can conduct some cultural studies about the context of the text. Even though they might be helpful in understanding the ancient perception of certain ideas, the primary source of knowledge about universality and variation is the text itself and an analysis of expressions that are used in the text and how they convey concepts. Moreover, the analysis of universality and variation can be an important step toward identifying the timeless truth of the text.

[488] Kövecses, *Universality and Variation*, pp. 11-13.

4.1.5.2 Timeless truth in the text

Another aspect of the debate about the author, the text, and the reader concerns the possibility of defining timeless truths or ideas that are behind biblical texts. Since, we are dealing with both universality and variation in human conceptualization depending on a time and culture, is it justifiable to talk about the timeless meaning or timeless principle of the text?

John Sanders argues strongly against this notion of identifying timeless and culture-free principles behind biblical texts. He provides extensive criticism of this approach saying that since the readers are shaped by their own cultures, there is no culture-free perspective. He points out, that even those who believe in identifying timeless truths in the text, do not agree with each other on interpretations of major texts. He also sees a danger in the principalizing approach, since it is an attempt to translate all the biblical genres into propositional statements. Besides, he shows how different Christian communities depending on a place, time, and culture read the same texts differently and even changed their interpretations adopting some teachings and aborting others.[489]

For instance, Mark Allan Powell read the parable on the prodigal son to Christians from the United States, Russia, and Tanzania and asked them why the main character was hungry. The vast majority of Americans, who culturally tend to stress individual responsibility, said that it was due to his extravagant lifestyle. Russians said it was because of the famine and it might reflect the fact that they have recent historical experiences of famine during the World War II that shaped their values and perspective. Whereas Tanzanians, while growing up in a very communal culture believed that the son was hungry because nobody shared food with him.[490]

Consequently, some scholars argue that finding the timeless and culture-free meaning is impossible. In order to prove that point, Sanders gives some

[489] Sanders, *Theology in the Flesh*, (location 2110-2280).
[490] Mark Powell, *What Do They Hear? Bridging the Gap Between Pulpit and Pew* (Abingdon Press, 2007), pp. 11-27.

examples of a few texts such as Paul instructing women to dress modestly (1 Tim. 2:9), In this case, Sanders points out that for Paul immodest clothing was expensive one, but in modern Western societies it would be inappropriate in terms of being sexually provoking. He also quotes the commandment about children honouring their parents and states that in ancient times it also entailed marrying a person of their parents' choice, which would be unthinkable for contemporary Western Christians.[491]

However, these two examples prove exactly the opposite to what Sanders intended. In the case of the word 'modestly' (αἰδως), even though cultural understanding of what being modest entitles might be different, the context clarifies Paul's intentions when he explains that it means not prettifying herself with 'braided hair and gold or pearls or costly garments'. Thus, a preacher explaining the word 'modestly' as 'sexually moderate' would miss the point of this text since it says that women should take more pride in the qualities of their inward characters than their outward appearance. This truth is applicable in every culture, even though practicalities of application may vary. Speaking of honouring parents, it is true that in different times and cultures honour was expressed differently, but the general principle remains that children should show respect to their parents.

In my opinion Sanders confuses timeless principles of the text, which can be identified if we understand the meaning of the text, with culturally conditioned and specific application of the text that may vary depending on a time and place. Even though it might be possible to identify the timeless truth of the text, it does not mean that the text has to be applied always in the same way and we will never debate between better and worse, more faithful and less faithful applications of the text.

I agree with the fact that as preachers we should be aware of perils of the intentional fallacy since the authorial or communicative intentions as presented in the text might go beyond what human writers intended, might be not clear to us due to cultural distance since as humans we do not perceive the world from a

[491] Sanders, *Theology in the Flesh*, (location 3722).

culture-free and body-free perspective. However, as was pointed out in chapter one, God's revelation conveys information that is not naturally accessible to humans and it goes beyond cultural boundaries such as the fact that Christ is the Son of God who died to redeem the world. The idea that revelation comes from timeless God, makes the notion of the timeless truth in the record of God's written revelation possible. The biblical text as being inspired by God and being a part of his revelation expresses his intentions as its divine author.

Even from the perspective of Cognitive Linguistics that stresses the importance of culture and embodiment in our perception of the world, the idea of finding the timeless truth should not be questioned since this theory assumes not only variation, but also universality in human perception and even argues for the existence of panhuman truths. Therefore, there are notions that are universal and could be understood across cultures and ages as love, anger, and others. Even in case of concepts that are conceptualized differently in different cultures, they are often still understandable by outsiders.

4.2 METAPHORS AS A PART OF DISCOURSE

This idea of determining the author's communicative intention plays a vital role in analysis of metaphors because without recognizing underlying intentions that are behind a given statement, readers may have problems with interpreting metaphors and even recognizing them. If someone says that 'John is a butcher' or 'Mary is a witch', it might be a simple description of their occupations, but it also might be metaphorical depiction of their characters. In isolation these statements are ambiguous because they allow both interpretations leaving readers bewildered regarding their meaning. In the Epistle to Philemon, the apostle Paul calls Onesimus his son. Does it mean that they were blood-related or is it a metaphor? This question might be impossible to answer if interpreters are not aware of the context of Pauline words and other biblical texts.

One of the problems with interpretation of metaphors is the fact that sometimes they are perceived in isolation. Therefore, while interpreting metaphors, we should take into consideration their larger literary context and its genre. While studying metaphors, we do it in their immediate literary context, but also we attempt to see how they function in the wider context of the Bible and if they have the same meaning while occurring in different passages or these meanings differ or even change over time. Those changes might become apparent while preachers examine continuity and discontinuity between the Testaments or explore the Old Testament sources of the New Testament images. Consequently, for the purpose of preaching, we need to investigate metaphors as a part of a discourse.

Paul Ricoeur defines discourse utilizing Saussure's terminology of *langue* and *parole*, where *langue* is 'the code – or the set of codes – on the basis of which a particular speaker produces a *parole* of a particular message' [emphasis original]. [492] Starting with this Saussurean distinction Ricoeur argues that discourse should be understood as the event of language, as opposed to language as an abstract system.[493] For Bonnie Howe the term discourse refers to 'naturally occurring connected speech and written texts, and 'discourse analysis' refers mainly to linguistic analysis of speech and written texts'.[494] William Varner claims that discourse analysis 'deals with grammatical and semantic functions as they affect meaning above the level of the sentence'.[495] Mirosław Marczak summarizes three key tenets of a discourse analysis as follows: '(1) The interpreter/translator takes seriously the roles of the author, the audience, and the text in the communicative event. (2) The language is examined at a linguistic level broader than a sentence. (3) The discourse is analysed in its social

[492] Paul Ricoeur, *Interpretation Theory: Discourse and the Surplus of Meaning* (Fort Worth: Texas A&M University Press, 1976), p. 3.
[493] Ricoeur, *Interpretation Theory*, p. 9. For more on Ricoeur's view of discourse read Chapter I.
[494] Bonnie Howe, p. *Because You Bear This Name*, p. 168.
[495] William Varner, 'A Discourse Analysis of Matthew's Nativity Narrative', *Tyndale Bulletin*, 58.2 (2007) 209–28 (p. 211).

context'.[496] Thus, in order to interpret metaphors correctly, it is necessary to apply principles of a discourse analysis.

Kövecses and other scholars claim that 'a major function of the metaphors we find in discourse is to provide coherence to discourse' and this coherence can be intertextual or intratextual, which means that 'metaphors can either make several different texts coherent with each other or lend coherence to a single piece of discourse'.[497] Having said that, it is essential to point out that metaphors and discourse are mutually complementary and indispensable in the respect that discovering coherence metaphors often allows recognition of the main idea of the discourse, but discourse as such provides the context for interpretation of metaphors helping to identify them and to establish their meaning.

Ian Paul makes a similar observation on metaphors and narrative stressing that they appear to be 'mutually inclusive'. He states that metaphors are an important component of narrative, which in a sense can be considered to be 'the extension of the metaphoric process across the larger texts'.[498] However, he also asserts that 'the end result of narrative is also metaphoric, in that, along with models in scientific discourse, and utopias in political discourse, the narrative representation effectuate[s] a metaphorization of the real, a creation of new meaning'.[499]

Considering the fact that metaphors and discourse are closely intertwined, it is time to establish some principles of interpreting metaphors in the context of discourse. In order to do so I am going to adopt and modify methodology presented by Kövecses. Among several contextual factors, enumerated by Kövecses, that influence the creation of metaphors in various communicative situations, there are five which directly refer to the idea of the discourse, namely: knowledge about the main elements of the discourse, surrounding discourse, previous discourses on the same topic, dominant forms

[496] Marczak, pp. 22-23.
[497] Kövecses, *Metaphor*, p. 285.
[498] Paul, *The Value of Paul Ricoeurs's Hermeneutics,* p. 61.
[499] Paul, *The Value of Paul Ricoeurs's Hermeneutics,* p. 61.

of discourse and intertextuality, and finally, ideology underlying discourse.[500] Even though Kövecses discusses factors that impact the formation of metaphors, I believe that the same factors should be taken into account while studying metaphors in context. Thus, I am going to reverse Kövecses' methodology and instead of applying his observations to the formation of metaphors, I intend to utilize them for the purpose of contextual analysis of existing metaphors in the discourse.

First, since metaphors are 'specific to a particular discourse situation', it is important to begin with studying the key components of a discourse, namely 'the speaker/ conceptualizer 1, topic/ theme of discourse, and hearer/ addressee/ conceptualizer 2'.[501] Therefore, in case of biblical metaphors and discourse, readers have to gather contextual information on biblical writers, their audiences, their relationships, and also on authorial communicative intentions as expressed in their texts. At this point historical and literary analysis of the discourse is indispensable.

Second, it is crucial to become familiar with the surrounding discourse. Since metaphors provide coherence to discourse, readers should analyse the immediate context to find metaphorical repetitions, allusions, and repetitive image schema.

Next, readers have to take into consideration previous discourses that dealt with the same subject and their intertextual correlations. In case of the biblical texts intratextuality and intertextuality intertwine since there is one complete canon of Scripture, which is made of numerous books. Consequently, while studying biblical metaphors, there is a need not only to pay attention to instances of usage of the same metaphor in different passages of one book of the Bible, but also to note its occurrences in the other books of the Bible that include, for instance, possible Old Testament sources of a given New Testament metaphor and textual allusions.

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[500] Kövecses, *Where Metaphors*, pp. 53-57.
[501] Kövecses, *Where Metaphors*, p. 53.

Then, the interpreters should become familiar with existing dominant forms of discourse. Conceptual metaphor theory does not exist in a vacuum, but in order to be used effectively, readers have to be aware of principles of interpretation of different genres and literary forms of the Bible. For example, parables can be considered as extended metaphors, however while interpreting them, preachers need to respect the nature and interpretative limits of this genre by not allegorizing parables or trying to force meaning on every single narrative element of a given parable.

Finally, Kövecses talks about awareness of ideology underlying a discourse that has to be taken into account as well.[502] I would argue that in respect of the biblical metaphors instead of talking about ideology, it is more precise and appropriate to talk about biblical theology. Metaphors are to be interpreted not only in their immediate literary context or even wider canonical context, but also in the context of biblical theology that presents God's vast plan of redemption of the world. This theology is based on the assumption that God chose to reveal himself and he did so through the act of creation and especially creation of humans in his image, through the Scripture that is filled with images and is largely metaphorical in nature, and finally through the Incarnation of Christ who is the perfect image of God. Moreover, this revelation becomes personal through the Holy Spirit enlightens us helping us to understand it and who conforms us into the image of Christ. Therefore, when we study metaphors, we do it in the context of the whole discourse and perceive them as elements uniting the discourse.

[502] Kövecses, *Where Metaphors*, pp. 54-57.

4.3 SUMMARY OF METHODOLOGY OF BIBLICAL METAPHORS ANALYSIS

In this part of the chapter, I present a summary of methodology of biblical metaphors analysis that refers to findings depicted in this chapter and the previous one. I am aware that the whole process of interpretation of metaphors from Cognitive Linguistics' perspective might appear challenging for many preachers. However, the difficulty with utilizing this theory is not greater than with other theories, and understanding its basics is prerequisite for its application. In case of proposed methodology analogically to traditional approaches to exegesis, its application to a sermon preparation will depend on the preachers' level of expertise. Depending on their knowledge, skills, and experience some preachers conduct a very extensive exegesis, whereas others are able to do a very basic analysis of the text. It is comparable with applying Cognitive Linguistics to biblical interpretation. At the beginning it might be confusing, but with time and practice it becomes more natural.

Thus, in order to make the whole process of interpreting biblical metaphors while using tools of Cognitive Linguistics more accessible for preachers, I now summarize it in a few steps that form a workable pattern to follow and apply in sermon preparation. These five steps do not cover the whole exegetical process that is required in sermon preparation nor they are meant to replace traditional exegesis, but rather their aim is to supplement it with a clear methodology of interpreting metaphors and images that is based on findings of Cognitive Linguistics. Utilizing this theory in hermeneutics changes our understanding of the dynamics of biblical interpretation by stressing the cognitive aspect of language and communication. It also gives tools not only for analysis of metaphors, but also prototypes, frames, and mental spaces. Therefore, this methodology includes the following steps.

First, preachers should study metaphors as a part of a discourse and other discourses taking into consideration elements of the discourse and its structure. At this point it needs to be remembered that metaphors often give unity to a discourse, but discourse provides the context necessary to understanding metaphors.

Second, preachers are to identify the key categories and prototypes that appear in a given text and recognize processes that these categories undergo such as category creation, contrast/comparison, transfer, reversal, and development. Since categories are developed around the most prototypical members of a given category, it is important to identify these members and understand them in a way that is as close as possible to their perception by the implied author and the implied audience.

While studying prototypes, it is also helpful to pay attention to ways they appear in a text and the interplay between the typical, stereotypical, and the ideal. Preachers should be able to recognize if a text pictures a typical prototypical member of a given category or the ideal one. The same idea applies to noticing prototypical scenarios in a given passage such as meeting a future wife by the well in the Old Testament narratives or in case of other stories understanding how portrayed scenarios differ from the prototypical ones (Gen. 24:1-67, 29:1-12, Ex. 2:16-22).

Third, preachers have to recognize the most basic phenomena such as primary metaphors and image schemas existing in a text. It is important because it may give clues to an internal structure of a text that might be based either on primary metaphors like more is up or such elementary orientations as up and down, periphery and centre, a container or a path.

Fourth, they are to isolate conceptual metaphors and identify their source domains and target domains. While doing so they have to observe existing mappings and pay attention to elements of the source that are hidden or highlighted in the target. At this point it is relevant to ask about the implied author's knowledge of the source domain and personal exposure to it.

This leads to the fifth step, namely while analysing domains, preachers will find it helpful to identify main conceptual frames that were shared by the implied author and the implied audience and distinguish these frames from our contemporary ones. At this stage, issues such as cultural universality and variation, and the question about the timeless meaning of the text need to taken into account.

This methodology of biblical interpretation that utilizes Cognitive Linguists allows one to study the text in a much more holistic way since it does not only focus on it from linguistic perspective, but also takes into account the fact that metaphors are conceptual phenomena and the process of communication is an encounter of the minds that include the implied author, the text, and the implied and contemporary readers.

Moreover, this methodology of interpretation is a necessary step toward utilizing Cognitive Linguistics in homiletics that aims to convey the meaning of the biblical text and address the whole of a human person speaking to listeners' embodied minds, emotions, and imagination.

4.4 CHAPTER SUMMARY

In this chapter I showed how Cognitive Linguistics could be applied to biblical interpretation and it gives a new perspective on issues such as an importance of the author, the text, and the readers and the principles of interpretation of metaphors in the context of the whole discourse. Cognitive linguists perceive communication as encounter of the minds thus instead of stressing one element of the communication process such as the implied author, the text or the implied and contemporary readers, they see it in a very unified fashion as a part of one process underscoring the importance of all these elements. Moreover, Cognitive Linguistics provides preachers with categories and methods of analysis of frames, prototypes, and ways of conceptualization of both the authors and the readers, and also with an apparatus for interpretation of the text as has been shown in the previous chapter.

The notions of universality and variation also appear to be helpful in interpretation of the text because they allow recognizing the tension between cultural and experiential closeness and distance between the text and the reader. Due to universality preachers can see concepts and experiences that are common to the text and their listeners. Variation can help in appreciating various

cultural voices within the Bible itself and perceive the distance between the world of the Bible and ours.

Moreover, understanding universality and variation are among the factors contributing to identifying the timeless truth of the text. Even though this notion is controversial among cognitivists, I am convinced that the fact that the Bible is the written record of God's revelation and that there are panhuman truths and concepts considered to be universal, makes the idea of recognizing the timeless truth of the text justified.

I also discussed the fact that metaphors do not exist in a vacuum, but the discourse analysis plays a vital role in their interpretation because the whole discourse affects understanding of metaphors, and metaphors often give unity to the discourse.

Finally, I concluded this chapter with a summary of a methodology of interpreting biblical metaphors, which is a point of departure for preachers in their analysis of metaphors in the Bible.

CHAPTER FIVE

SHOWING THE UNSEEN: COGNITIVE LINGUISTICS AND PREACHING METAPHORS AND IMAGES

Karl Barth believes that theology 'as a church discipline ought in all its branches to be nothing other than sermon preparation in the broadest sense'.[504] Therefore, in this chapter, previous theological and hermeneutical discussions on ways of utilizing Cognitive Linguistics for preaching are applied to homiletics and sermon preparation. The aim of this chapter is to give homiletical justification of using Cognitive Linguistics and demonstrate how this theory is productive in sermon preparation by giving preachers a systematized approach to analysing the world and images of the listeners, developing prototype-based application, conveying in sermons biblical images and metaphors, and developing a sermon structure.

Thus, this chapter consists of two major parts and the first one is devoted to the issue of connecting the world of the Bible and the world of the listeners. In order to accomplish this task I show the importance of imagination in preaching. Moreover, I demonstrate how by using notions of universality, variation, and prototypes preachers can analyse the world of the listeners in order to develop a prototype-based application.

In the second part of this chapter, I focus on the methodology of preaching biblical images and creating new images to convey the meaning of the biblical texts. This section ends with a proposal of a sermon structure that is based on Kövecses' levels of schematicity. I show how his notion can be applied to developing a sermon structure in general and sermon images in particular.

[504] Karl Barth, *Homiletics*, trans. by Donald E. Daniels and Geoffrey W. Bromiley, (Louisville: Westminster John Knox, 1991), p. 17

5.1 PREACHING AND IMAGINATION CONNECTING THE WORLD OF THE BIBLE AND THE WORLD OF THE LISTENERS

From a homiletical perspective it is difficult to argue with a provocative statement of Karl Barth that 'a man without imagination is more an invalid than the one who lacks a leg'.[505] Therefore, in this section I will present the perspective of Cognitive Linguistics on the topic of imagination showing how this theory enriches our understanding of imagination in comparison to other approaches and how imagination is an indispensable tool for preachers for understanding the world of their listeners.

In this section, I will discuss how the notions of universality and variation that were introduced in the previous chapter in the context of studying the text can also be applied for gaining better understanding of our listeners.

Finally, I will depict a methodology of developing prototype-based application that utilizes metaphors and narratives. This approach to application is based on a prototype theory as described in chapter three, and it builds on the assumption that biblical morality is not rule-based, but prototype-based.

5.1.1 Importance of imagination in preaching

If it is true that 'God is a poet and speaks to the world in metaphors, symbols and parables' as Paul Avis claims, then preaching that echoes God's own speaking needs to recover its poetic dimension.[506] Thus, Walter Brueggemann argues that 'the event of preaching is an event of transformed imagination'.[507] It starts with the imaginative listening to the Word of God that reveals the nature of God and his plan for humanity and it ends with equally imaginative listening to

[505] Karl Barth, *Church Dogmatics, III: The Doctrine of Creation*, ed. by G. W. Bromiley and T. F. Torrance, trans. by R. H. Fuller, Harold Knight, and J. K. S. Reid (Edinburgh: T.& T. Clark, 1936), p. 91.
[506] Paul Avis, *God and the Creative Imagination: Metaphor, Symbol and Myth in Religion and Theology* (London: Routledge, 1999), p. 3.
[507] Walter Brueggemann, *Finally Comes The Poet: Daring Speech For Proclamation* (Minneapolis: Fortress), p. 109.

the listeners in order to communicate God's revelation effectively. According to Walter Burghardt preaching 'can be described as an appeal to the imagination of the hearers through the images of scripture'.[508] He says that it can be accomplished when preachers are aware of their task in this process, which is 'to meditate and facilitate that encounter by engaging his or her own imagination, which becomes the link between the scripture and congregation'.[509]

Stephen Wright while explaining his approach to biblical interpretation of history, which he calls figural interpretation, emphasizes that an imaginative engagement is necessary if preachers want to 'juxtapose a passage from Scripture with an aspect of history, past or present'.[510] Thus, he claims that imagination enables preachers to accomplish three goals, namely, 'to penetrate beneath the surface of text and event, to perceive connections and to discern the way in which the juxtaposition can be made most meaningfully for one's hearers or readers'.[511] Thus, an imaginative approach to Scripture is necessary in every stage of sermon preparation, which includes textual analysis, noticing connections between the listeners and the text, and formulating its application.

However, this understanding of the role of imagination in preaching is relatively novel, since for a long time in history imagination was viewed with suspicion as belonging to the realm of fantasy or art and not useful in science, theology, and preaching. A detailed analysis of the history of various approaches to imagination extends beyond the scope of this thesis and it can be found elsewhere.[512] Nonetheless, for the purpose of this study, it is necessary to discuss various understandings of the role of imagination in preaching.[513]

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[508] Walter J. Burghardt, *Preaching: The Art and the Craft* (London: Paulist Press International, 1987), p. 149.
[509] Burghardt, *Preaching*, p. 149.
[510] Stephen Wright, 'Inhabiting the Story: The Use of the Bible in the Interpretation of History', in *Behind the Text: History and Biblical Interpretation*, IV, ed. by Craig Bartholomew, C. Stephen Evans, and others (Grand Rapids: Zondervan, 2003), 492–519 (p. 514).
[511] Wright, 'Inhabiting the Story', p. 514.
[512] Paul Avis, *God and the Creative Imagination*, pp. 14-29. Green, *Imagining God*, pp. 9-27. Kathrine Bruce, 'The Vital Importance of the Imagination in the Contemporary Preaching Event' (unpublished doctoral thesis, Durham University, 2013), pp. 37-47. Trygve David Johnson, 'The Preacher as Artist : Metaphor, Identity, and the Vicarious Humanity of Christ' (unpublished doctoral thesis, University of St Andrews, 2010), pp. 12-18. Garrett Green, *Theology, Hermeneutics, Imagination: The Crisis of Interpretation at the End of Modernity*, (Cambridge:

The term imagination is closely related to the notion of images since it comes from the Latin word *imaginatio* and its root is *imago* meaning image.[514] For Trygve David Johnson 'imagination is an intentional act of the mind that is the genesis of creativity, novelty, and originality' and in his understanding it 'ties all perception, memory, emotional and rational thinking together'.[515] Green suggests that imagination 're-presents what is absent; it makes present through images what is inaccessible to direct experience'.[516] His definition is particularly applicable to preaching because it requires preachers to become immersed in the reality of ancient texts, then relate them to the listeners' lives and situations, which they as preachers may not know and be aware of, and finally it is about helping the listeners to relate to the invisible God and live in this world as if they could see him.

In the following sections different views on imagination in preaching will be discussed and it will be shown the contribution of Cognitive Linguistics to our understanding of imagination that is foundational for developing new approaches to the audience analysis and developing new application strategies.

Cambridge University, 2008). Richard A. Jensen, *Envisioning the Word: The Use of Visual Images in Preaching* (Minneapolis: Fortress, 2005). Thomas H. Troeger, *Imagining a Sermon* (Nashville: Abingdon, 1990); Johnson, *The Body in the Mind*, pp. 141-166.

[513] More on importance of imagination see in Elliott, *Creative Styles of Preaching* (Louisville: Westminster John Knox, 2004) Walter Brueggemann, *Hopeful Imagination: Prophetic Voices in Exile*, (Philadelphia: Augsburg Fortress, 1986); Kathleen Fischer, *The Inner Rainbow: Imagination in Christian Life* (New York: Paulist Press International, 1983); Garrett Green, *Theology, Hermeneutics, Imagination: The Crisis of Interpretation at the End of Modernity* (Cambridge: Cambridge University, 2008); Paul Avis, *God and the Creative Imagination*; Patricia Wilson-Kastner, *Imagery for Preaching* (Minneapolis: Fortress, 1989); David Tracy, *The Analogical Imagination: Christian Theology and the Culture of Pluralism: Christian Theology and Culture of Pluralism* (New York: Independent Publishers Group, 1998).

[514] Bruce, 'The Vital Importance', p. 37.

[515] Johnson, 'The Preacher as Artist', p. 16

[516] Green, *Imagining God*, p. 62.

5.1.1.1 Views on role of imagination

In this section I discuss briefly a few perspectives on imagination in preaching held by scholars who represent various branches of Protestantism and made a contribution to studies of the role of imagination in preaching.[517]

Walter Brueggemann develops his idea of poetic imagination and preaching as reimagining. He asserts that 'prophetic preaching, ancient or contemporary is a contest of competing imaginations – a contest between old Torah imagination that features YHWH as character and agent and the dominant imagination that predictably assimilates God into its powerful socio-political claims'. [518] Brueggemann claims that imagination is poetic and preaching employing imagination is to be perceived as reimagining because it aims at reshaping our vision of God, the world, and ourselves.[519]

John Stott values imagination as a tool in communicating the dominant thought of a text, but he also stresses the superiority of the text over imagination and sermon illustrations. For him imagination serves the ultimate purpose of expounding the text. He also sees a place for imagination in developing a sermon application as a skill that enables preachers to tie the message of the Bible with lives of listeners.[520]

Fred B. Craddock also stresses the role of imagination in entering the world of listeners when he talks about empathetic imagination, which 'is the capacity to achieve a large measure of understanding of another person without having that person's experiences'. [521] According to Craddock, empathetic imagination as practiced by the preachers offers the listeners both an

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[517] Walter Brueggemann (United Church of Christ), John Stott (the Church of England), Fred Craddock – (Christian Church - Disciples of Christ), Barbara Brown Taylor (The Episcopal Church), Thomas Troeger (the Presbyterian Church and the Episcopal Church), Richard Eslinger (the United Methodist Church), Paul Scott Wilson (the United Church of Canada).

[518] Walter Brueggemann, *The Practice of Prophetic Imagination: Preaching an Emancipating Word* (Minneapolis: Fortress, 2012), p. 27. For an overview of different roles of imagination in preaching see Elliott, *Creative Styles of Preaching* (Louisville: Westminster John Knox, 2004); Bruce, 'The Vital Importance', pp. 48-86.

[519] Brueggemann, *Cadences of Home*, p. 24.

[520] Stott, *I Believe*, p. 252.

[521] Fred B. Craddock, *Preaching*, Anniversary edition (Nashville: Abingdon, 2010), p. 95.

understanding and a distance from their problems since people who are trapped in a difficult situation need a sense of being understood, but they also need to gain a new perspective on their situation that can be offered by someone from the outside.[522]

Barbara Brown Taylor defines imagination as a risk. She suggests that to improve preaching, preachers need to be willing to take risks to experience life, try new exegetical approaches, tell new stories that do not sound religious, and play with untried sermon structures. From her perspective imagination is visiting unfamiliar places in life, in ministry, and preaching too. In order to preach well, one has to put aside well-used sermon strategies and experiment with new ones.[523]

Thomas Troeger talks about imagination as attentiveness that leads to imaginative theology. He is convinced that the primary principle for using and developing our imagination is the principle of being 'attentive to what is'.[524] By saying that, he opposes common views on imagination that present it as 'fickle and fanciful, dealing more with dreams and visions than with actuality'.[525] Instead, he points out that it is enough to look at works of art to be able to see that these artists 'have drawn the raw material of their creativity from close observation'.[526]

This art of attentiveness to what is results in developing imaginative theology, which 'employs the visionary and integrative capacities of the mind to create theological understanding'.[527] Troeger claims that this kind of theology 'uses the powers of observation to become receptive to the Holy Spirit, who works upon our consciousness through patterns of association and juxtaposition'.[528] Hence, preachers are the ones who make the observations and

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[522] Craddock, *Preaching*, p. 96.
[523] Barbara Brown Taylor, *The Preaching Life: Living Out Your Vocation* (Canterbury Press Norwich, 2013), p. 48.
[524] Thomas H. Troeger, *Imagining a Sermon:* (Nashville: Abingdon, 1990), p. 15. For more on using images in sermons see also Thomas H. Troeger, *Creating Fresh Images for Preaching: New Rungs for Jacob's Ladder* (Valley Forge: Judson, 1982).
[525] Troeger, *Imagining*, p. 15.
[526] Troeger, *Imagining*, p. 15.
[527] Troeger, *Imagining*, p. 15.
[528] Troeger, *Imagining*, p. 26.

show their significance, but the Holy Spirit is the one who gives the new understanding.

Richard Eslinger develops a concept of narrative imagination, explores the notion of imagination as an image-making ability of a human mind, and introduces categorization of various imagination types. Hence, he describes imagination as 'seeing as' and he calls it a perceptual model. This kind of imagination is at work when we perceive the world around seeing things as they are, memorizing them, recalling them, and creating in our minds mental images of a real world. The second type of imagination is 'imagine that' which is at work when somebody imagines a state of affairs impossible in our world. The third type is 'imagine how'. It is about imagining consequences of this impossible state of affairs and how it could affect our life.[529]

Paul Scott Wilson presents a very holistic understanding of imagination and states that imagination of the heart 'reconciles heart and head, body and mind, in discerning God's purpose'.[530] It aims at speaking to the whole person. Wilson explains how imagination works 'as the bringing together of two ideas that might not otherwise be connected and developing the creative energy they generate'.[531] He compares imaginative thinking to igniting a spark between two poles of a generator. 'The spark of imagination happens when two ideas that seem to have no apparent connection (standing 'poles apart,' we might say) are brought together'.[532] For him the power of imagination is a function of language that is about bringing together two opposites.[533] Wilson offers a few examples of these opposites that may generate creative tension: the biblical text and our situation, the Law and the Gospel/ judgment and grace, the story and the doctrine, and finally the pastor and the prophet.

Even this brief presentation of various understandings of imagination in preaching shows that although numerous scholars agree that imagination is a

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[529] Richard L. Eslinger, *Narrative Imagination: Preaching The Worlds That Shape Us* (Minneapolis: Fortress, 1995), pp. 57-69.
[530] Paul Scott Wilson, *Imagination of the Heart: New Understandings in Preaching* (Nashville: Abingdon Press, 1988), p. 18.
[531] Wilson, *Imagination*, p. 32.
[532] Wilson, *Imagination*, p. 34.
[533] Wilson, *Imagination*, pp. 34-36.

vital factor in preaching, they still differ in their perception of its role and the way it functions. As observed by Bruce there is a lack of 'detailed theology of imagination, neither do we see a framework which holds together the complex field of meaning embraced by the term in a coherent and cognate way'.[534] Various homileticians emphasize different aspects of imagination such as ability of seeing differently or creating a transformed vision of reality (Brueggemann, Troeger, Eslinger, Wilson), helping in conveying the main idea of a text (Stott), entering the world of the listeners (Craddock), and trying new approaches (Brown Taylor). Bruce attempts to offer such a framework pointing out different functions of imagination such as sensory, intuitive, affective, and intellectual. She also discusses this notion of imagination within a wider theological context.[535]

5.1.1.2 Cognitive Linguistics perspective on imagination

Even though Cognitive Linguistics does not have a fully developed theory of imagination, cognitivists address its various aspects and cognitive theory offers a helpful framework which allows one to address the notion of imagination in a much more systematic way. What is especially helpful in the cognitivist perspective is the fact that it provides terminology to describe imagination and explains various cognitive processes that imagination involves. It appears that our imagination is based on the same processes that we employ in our conceptualization of the world. Thus, it is dependent on our embodiment, cultural experiences, and it utilizes cognitive structures such as image schemas, frames, conceptual blendings, and others.

Cognitivist Mark Johnson states that imagination is 'the capacity for novelty' and 'the capacity to organize mental representations (especially precepts, images, and image schemas) into meaningful coherent units'.[536] Following the same lines of reasoning, Mark Turner argues that the process of

[534] Bruce, 'The Vital Importance', p. 86.
[535] Bruce, 'The Vital Importance', pp. 87-130.
[536] Johnson, *The Body in the Mind*, p. 140.

conceptual blending is the basis for all human creativity, generating new ideas and imagination as well. He demonstrates how humans are able to imagine themselves in different situations, in other times and places. This is how people dream about the future, its possible and desired versions, and not only dream, but plan it as well. Parents use blending when they warn their children about future consequences of their actions. They help their children to blend their present behaviour with it possible results, so that they could see themselves in the future. Without having an actual conversation, we can engage in reflecting on and debating various ideas and points of view predicting what others might have said. The same process is applied when we empathize with other people even though we might have not experienced their trauma and do not have access to their minds. We project 'to the blend not only much of what we perceive of the other person, but also something from our own knowledge of ourselves: the possession of a mind lying behind behaviour'.[537] Through blending we can put ourselves in another person's shoes – to put it metaphorically.

Thus, from a Cognitive Linguistics perspective blending is the mechanism beyond empathetic imagination as described by Craddock because it does not only state that we can empathize with others, but actually describes how it is done on a cognitive level. It can be also used to describe what Paul Scott Wilson meant by his imagination's poles, namely putting two ideas that are distant to generate new meaning. However, blending theory explains in much greater detail how new ideas emerge. Blending can be used to portray Brueggemann's poetic imagination with its aim of reimagining reality and Eslingers imagination as 'seeing as', 'imagine that' and 'imagine how'. In a similar accord to Thomas Troeger who understands imagination as attentiveness to what is and using the 'raw material of life' to create something new, Kövecses, Lakoff, and Turner also argue that imagination employed in poetic creativity is based on use and reworking of conventional metaphors.[538]

[537] Turner, *The Origin of Ideas*, p. 62.
[538] Kövecses, *Metaphor*, p. 49.

Thus, Cognitive Linguistics provides a coherent explanation and unified perspective on various understandings of imagination showing their common features. Moreover, Cognitive Linguistics provides much stronger theoretical foundation based on linguistics, psychology, neuroscience, and other branches of knowledge to explain mechanisms behind human imagination. Different understandings of imagination in preaching focus on what imagination can accomplish, but they neglect to describe how the human mind works so that we are able to imagine what processes are involved in the act of imagination.

To conclude this discussion on the contribution of Cognitive Linguistics to the field of imagination, it needs to be said that Mark Johnson developed a notion of moral imagination, which assumes that our moral reasoning is imaginative in its nature.[539] Consequently, he argues that 'the way we frame and categorize a given situation will determine how we reason about it, and how we frame it will depend on which conventional metaphors we are using'.[540] Then Johnson shows some practical examples of employing moral imagination such as empathetic imagination, imaginative moral reasoning, imaginative envisionment of possibilities for acting, and applying moral imagination to aesthetic dimensions of experience.[541]

This notion of moral imagination is important in understanding the world of our listeners and developing new imaginative strategies of sermon application that utilize Cognitive Linguistics' perspective.

5.1.2 Entering listeners' galleries of the mind

Macneile Dixon maintains that the human mind 'is not, as philosophers would have you think, a debating hall, but a picture gallery.'[542] Fred Craddock explains that these 'galleries of the mind are filled with images that have been hung there casually or deliberately by parents, writers, artists, teachers,

[539] Johnson, *Moral Imagination*, p. 2.
[540] Johnson, *Moral Imagination*, p. 2.
[541] Johnson, *Moral Imagination*, pp. 199-209.
[542] Quoted in Stott, *Between*, p. 238.

speakers, and combinations of many forces' and points out that 'images are replaced not by concepts, but by other images'.[543] Hence, the real change happens when these old images hung in galleries of listeners' minds are replaced with the new ones reflecting the biblical ideas. Transformed thinking leads to transformed living, transformed imagination finds its expression in transformed action, and preaching plays an essential role in this whole process.

Consequently, in this part of the chapter a process of entering listeners' galleries of the mind will be discussed from a Cognitive Linguistics perspective. Hence, in order to hang new images in the galleries of their minds, preachers are to use their imagination to understand the listeners' way of thinking first. Thus, in the following sections the issue of universality and variation of our audience will be applied to preaching. As was stated in the previous chapter notions of universality and variation are vital in an analysis of the text and analogical principles can be employed in understanding the world of the listeners because preachers and their listeners share some general panhuman truths that are universal and they perceive the world from the perspective of their embodiment, culture, and experience. They also differ in terms of culture, race, age, education, social status, and many other factors.

Therefore, in order to apply the notions of universality and variation to preaching, I will employ Mark Johnson's theory of moral imagination that includes several elements such as the prototype structure of concepts, framing of situations, metaphors, and narratives.[544]

5.1.2.1 Universality and variation among the listeners

In the previous chapter I extensively addressed the issue of universality and variation of metaphors as helpful tools in understanding the cultural context and ways of conceptualizing the world as presented in the biblical texts. I pointed out that while recognizing the universality of certain concepts and metaphors,

[543] Craddock, *As One*, p. 64.
[544] Johnson, *Moral Imagination*, pp. 189-198.

we can see connections with the authors and readers of the biblical texts and this connection is based on the common fact of embodiment, common human experiences, common panhuman truths and concepts, and common metaphorical expressions of these concepts.

While studying variations we notice that even in the Bible there are different cultures presented each of them having their own unique worldview, language, and metaphorical expressions. Moreover, as contemporary readers we encounter a number of variations between our perception and metaphorical expressions that we use that are culturally conditioned as those that we find in the Bible.

The same dynamics occur when the preachers try to understand their listeners and their world. They recognize universality of concepts and experiences that are rooted in the fact that we are humans that share the same kind of embodiment and also in cultural similarities. As people we need food and water, we crave to be loved and happy, we fear pain and death, but also we commonly talk about life in terms of journeys, we conceptualize good as healthy, and others.

On the other hand, preachers also recognize variations. For those who as missionaries preach to people from different cultures, these variations are much more visible. However, even variations appearing within one culture such as gender, social status, education or age can become an obstacle in communication.

I am aware of the fact that in order to study universality and variation it is possible to conduct extensive cultural research, but Cognitive Linguistics focuses mostly on ways people conceptualize reality as it is expressed in language. Hence, my research will be mostly limited to an analysis of linguistic expressions the listeners use.

In order to accomplish this goal of understanding our listeners' concepts, I want to adopt Mark Johnson's theory of moral imagination finding its new implications and methods of application. As was stated in the chapter three, Mark Johnson believes that even though rules and laws might play some role in everyday life or social interaction, moral reasoning is not based on rules, but it is

imaginative and metaphorical in its nature, and as such it is based on prototypes. Johnson claims that the purpose of his theory of moral imagination is not to give straight answers about which behaviours are to be considered good or evil, but he is convinced that a theory of morality 'should be a theory of moral understanding' that gives 'insight into the nature of human understanding' and gives ways to 'increase our own moral understanding'.[545]

Consequently, Johnson enumerates basic elements of our moral reasoning, which are the prototype structure of concepts, framing of situations, metaphor, and narrative. These elements are helpful in entering the world of the listeners and analysing their values and moral reasoning. These imaginative elements of moral reasoning that help entering the reality of the listeners are analogical to those elements of exegesis that allow enter textual reality of the author and readers. In the process of a contextual analysis of the situation of the author and the readers, we had to understand their categories and prototypes, their frames of reasoning, images and metaphors they used, and to see them in the context of a discourse. In that process they are the speakers and we are the hearers. While communicating to a contemporary audience, we are the speakers and they are the hearers, but the methodology of understanding of their world remains the same.

Mark Johnson, while explaining his theory, just lists and explains the four elements of moral imagination. However, I am convinced that they actually form a process in which our prototypes are the basis for developing our perception or framing of situations. The ways we frame situations are expressed in metaphors and narratives we use to talk about these situations. These frames also are the foundation for creating our life narratives in which we live out our prototypes. Thus, in the following sections, I will present how this process functions. Therefore, it is in order to observe how prototypes, frames, metaphors, and narratives are productive in understanding the world of the listeners.

[545] Johnson, *Moral Imagination*, p. 188.

5.1.2.2 The listeners' prototype structure of concepts

As was explained in the third chapter moral concepts have prototype structure. It can be argued that people define their moral categories using prototypes that are most representative for a given category. Eve Sweetser gives an example of a prototype structure of the concept of a lie. Except for clear situations that someone makes a false statement in order to deceive and harm, there are numerous non-prototypical members of the category of lying such as fibs, white lies, social lies, tall tales, jokes, honest mistakes, oversimplifications, exaggerations, understatements and overstatements. Sweetser argues that having a clear understanding of what a lie is allows humans to evaluate other non-prototypical situations and decide if there was a lie or a joke or maybe an honest mistake.[546]

Mark Johnson demonstrates how prototypes 'represent experimentally basic types of situations' such as children developing the idea of justice by learning from fair distribution of cookies.[547] However, he points out that prototypes are also 'malleable and flexible' which means that as children are growing they start perceiving more nuances and non-prototypical situations where a simple model of fair cookie distribution will not suffice.[548] According to cognitive linguists, this is how people conduct their moral reasoning and make moral choices.

Therefore, in order to understand the world of the listeners we have to learn about their prototypes. Thus, preachers need to grasp the prototypes of the key life concepts of their listeners such as happiness, family, honesty, love, forgiveness, success, work, and many others. If moral reasoning is prototypical the danger is that we may use the same words, but understand them differently, which may result in miscommunication.

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[546] Eve Sweetser, 'The Definition of Lie: An Examination of the Folk Models Underlying a Semantic Prototype', in *Cultural Models in Language and Thought*, ed. by Dorothy Holland and Naomi Quinn (Cambridge: Cambridge University, 1987), pp. 43–66. On prototypical nature of lying see also Johnson, *Moral Imagination*, pp. 91-98.

[547] Johnson, *Moral Imagination*, p. 190.

[548] Johnson, *Moral Imagination*, p. 191.

The issue of prototypes is even more important than problems in communication, because prototypes actually influence human choices, attitudes, and behaviour. If love is perceived as a just romantic feeling or emotional reaction that may come and go, instead of a choice and commitment, it might have serious consequences in a way a married couple will approach their relational crisis. If happiness is understood in terms of wealth and health, this concept may not suffice in times of crisis and sickness, and what is worse, it may produce self-centred and egoistic individuals. Consequently, preachers in order to change mind images of their listeners, first need to understand their prototypes. Especially, in case of very diverse audiences this understanding should take into consideration both universality and variation of prototypes.

Consequently, in order to address a diverse audience, preachers should recognize the dominant prototypes in a given social setting. For instance, a perception of roles in marriage will be different in a conservative, small, rural community than in a big city. Even though both of these groups might consist of people having different views and opinions on a given subject, it is possible to observe some general trends and prototypes that are more dominant. These dominant trends can be starting points for a discussion with the listeners' prototypes.

Second, preachers should recognize diversity of prototypes and metaphors among their listeners by respectful naming just a few of them to show that they are aware of how people tend to conceptualize a given idea. Even though the preachers do not enumerate all possible prototypes and metaphors in the audience, by giving a few examples, they show their understanding of the world of their listeners and build connection with them. For instance, while talking about marriage the preacher might recognize variety of prototypes in the audience by saying:

> For some of you marriage might be the relic from the past that we should not bother any more. For some, it is the mistake that you do not want to make again. Others perceive it as a burden. You might think about your marriage as a bloody battlefield and wish you could flee. We might have

different experiences and different convictions, but we share one thing in common…[549]

The third step will be questioning some of these prototypes and metaphors by showing their insufficiency, which should lead to replacing them with biblical ones. This third step will be presented more fully in later sections of this chapter.

5.1.2.3 The listeners' framing of situations

Understanding prototypes appears to be insufficient to understand the listeners because these prototypes do not exist in a vacuum, but they are the basis for developing typical ways of framing of situations, which is another step in the audience analysis. In this step the preachers move beyond recognizing their listeners' values, but focus on how the listeners conceptualize various ethical situations. For instance, one father hearing about his son spending a night with his girlfriend may be saddened that he committed a sin and behaved immorally, whereas another may perceive the whole situation as his son is becoming a man – he learns about life and intimacy. From his perspective experimenting is an essential part of maturing. For some people telling little lies is just a part of life, which is to make it smoother, whereas for others it is a sign of dishonesty.

Framing of situations affects ways people deal with traumatic situations in life as for example with a death of a close person. For the atheist, it is the end of the deceased's existence and the only way that person may 'exist' is in memory of those left. Friends and family are the only source of comfort. For a terminally suffering person death might appear as deliverance from pain. For Christians death is never the end, but they believe that it is a beginning of eternity with God. It is not only deliverance from pain, but also deliverance to

[549] This sermonic sample and a few others that appear in this chapter without any reference have been created specifically for this thesis.

the fullness of life and those who are left may experience comfort both from other people and from God. One life event might be framed in very different ways.

Changing framings might turn out to be revelatory and transformative as in a case of a man whose friends keep telling him that he has a drinking problem, but he insists that he just likes drinking and is able to control it until one day he finally admits that he is an alcoholic. Thus, preachers not only have to understand moral prototypes of their listeners, but also need to be aware how they frame situations.

5.1.2.4 The listeners' metaphors

Typical ways of framing of situations finds its expression in the listeners' metaphors that they use to talk about these situations. As was emphasized earlier people express their moral concepts metaphorically. Mark Scott makes a bold statement that metaphors 'help us to know what *people* are' [emphasis original]. He points out that 'humankind is made in God's image', which means that in numerous cases 'we can properly only speak about ourselves in metaphor'.[550] Thus, one method of understanding listeners' prototypes and ways of framing of situations is paying attention to their language and especially metaphors they use.

Different people use various metaphors to describe marriage such as a burden, a grave of love, a battlefield, a garden to be taken care for, an adventure, travelling together, a reflection of Christ's relationship with his church or commitment. Depending on people's values, prototypes, and framings of their own marriage relationships, they will be choosing different metaphors to describe it. Thus, Mark Johnson believes that it is possible to determine those basic metaphors that are foundational to our moral reasoning and their structure. He believes that knowing 'our metaphorically structured moral

[550] Jones and Scott, *Letting The Text Win*, (location 2934).

understanding is thus crucial for our self-understanding'. He is also convinced that its analysis 'is one of the central ways to come to know what our values are, what they presuppose, and what they entail for our actions'.[551]

5.1.2.5 The listeners' narratives

Finally, the last element of our moral reasoning is to realize that the listeners' prototypes, framings, and metaphors develop into their life narratives. Johnson builds his theory on the assumption that our lives 'have a narrative structure' and narratives are one of the most important means of learning about life. It is through narratives 'that we come closest to observing and participating in the reality of life as it is actually experienced and lived'.[552] However, people not only learn from stories, but are also influenced by the prevalent cultural narrative and then on their basis they develop their personal narratives.

Timothy Keller emphasizes the importance of understanding the listeners' narratives and presents several cultural narratives that characterize late modernity, as he calls it. He talks about the technology narrative that assumes that all the problems of humanity will be solved due to technological advancement; the historical narrative that says that history naturally progresses toward the better future and is preoccupied with the newest since the newest must be the best; the freedom narrative presupposes that all people can live and act the way they choose without any external hindrances; the morality or justice narrative assumes that it is important to pursue justice in the world, but humans are the ones who define what is moral and just; and the identity narrative is built on a belief that human identity does not come from the outside – from God or social roles, but it is rooted in our dreams and desires and our ultimate goal is to be 'ourselves'. [553]

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[551] Johnson, *Moral Imagination*, p. 193.
[552] Johnson, *Moral Imagination*, p. 196.
[553] Keller, *Preaching*, pp. 129-133.

Consequently, Johnson claims that in order to understand our moral reasoning, 'we must recognize the narrative dimension of our lives, which includes the narratives we inherit from our culture and that particular instantiations of those narratives that we are construing in our own lives'.[554]

Thus, our prototypes and typical ways of framing of situations influence the choice of metaphors and narratives we use to talk about our lives, which in turn find their expression in the way which we shape our life narratives by living our lives. Depending on their moral values and their perception of moral dilemmas, our listeners make various moral choices that can be seen in ways they function in their lives.

5.1.2.6 Recognizing listeners' prototypes and framings of situations

While reflecting on Johnson's elements of moral imagination, I not only realized that they form a process, but also that understanding of this process has its implications for identifying the listeners' prototypes and typical ways of framing of situations. As presented in the diagram, prototypes and framings of situations are the listeners' mental structures that are inaccessible for preachers.

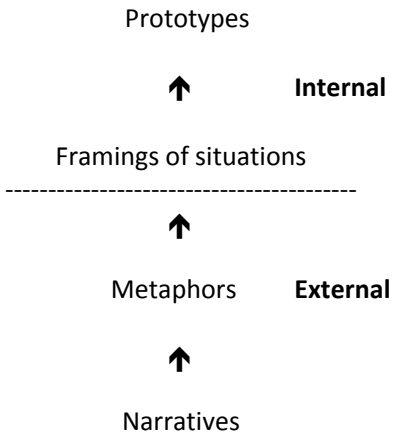

Diagram 7. Identifying the listeners' prototypes and framings

[554] Johnson, *Moral Imagination*, p. 198.

As preachers we do not have any access to the minds of the listeners to discover their values and how they perceive various life events. However, we can listen to their metaphors and their narratives and watch their life narratives as expressed in their daily actions and choices. Since metaphors and narratives are external expressions of internal prototypes and framings, they are accessible for the preachers as their starting point for understanding their listeners. Therefore, in order to understand the images in the listeners' galleries of the mind, preachers have to begin with the other end of the whole process and move backwards. In order to recognize their listeners' prototypes and framings, they can benefit from listening to their metaphors, linguistics images, and narratives they use to describe their beliefs and perception of life. They also can watch their listeners' lives to see how their individual choices form larger narratives of their lives.

As preachers we might not know the prototypes and framings of situations of the two fathers, whose sons slept with their girlfriends. However, in a pastoral situation we might listen to their metaphors and narratives. One father would say that his son is a young warrior who conquers and wins, he expands his territory, and he is maturing and becoming stronger. This father might relate this story with pride. Moreover, his own life story of two failed marriages might give a further insight into his framing of this particular situation that reveals his actual prototypes. The other father might use a completely different language saying that his son strayed from the right path, polluted his young life, and engaged in an unhealthy relationship. He would tell this story with sadness, because it does not adhere to his personal values, narrative of life of integrity, and faithfulness to one woman. The language and stories of the two fathers give the preachers insight into their values and perceptions of moral choices.

The same strategy is helpful not only in pastoral situations when the preachers try to identify prototypes of individuals, but also in preaching situations when preachers try to understand prototypes and frames of their audience by studying their metaphors and narratives. As preachers we do not have any access to internal values and perceptions of our listeners, but we have

access to their external shared linguistic expressions and their stories that are both lived and told.

In the previous chapter, when the issue of an analysis of biblical metaphors as a part of a discourse was discussed, I was referring to Kövecses' methodology, which also appears to be helpful in studying narratives or discourses of the listeners. Kövecses points out that there are several principles of understanding metaphors in context: metaphors are 'specific to a particular discourse situation'; be familiar with the surrounding discourse; take into consideration previous discourses that dealt with the same subject and their intertextual correlations; become familiar with existing dominant forms of discourse; understand ideology underlying a discourse. In his theory, he also adds elements related to a situation of participants of discourse such as physical environment, social and cultural situation, history of a particular group, and finally their interests and concerns.[555] These principles are applicable to analysis of listeners' metaphors, life narratives and discourses either cultural or personal they participate in.

Kövecses as an example of familiarity with surrounding discourse and discourses that deal with the same subject quotes Tony Blair's speech where he said that as a politician he used to move forward and back depending on what was easier, but then he decided to do not what was easy, but what was right and he announced, 'I can only go one way. I've not got a reverse gear'.[556] However, one of the BBC commentators decided to enter Blair's discourse by saying on the evening news 'but when you're on the edge of a cliff it is good to have a reverse gear'.[557]

Analogously, when preachers stand before their listeners and begin speaking addressing issues that are vital for their congregations, they immediately enter the on-going discourse that takes place in other sermons, Bible studies, prayers, individual conversations, in media, in politics, and on many other occasions. In the Autumn 2016 when a heated debate on allowing

[555] Kövecses, *Where Metaphors*, pp. 53-59.
[556] Kövecses, *Where Metaphors*, p. 54.
[557] Kövecses, *Where Metaphors*, p. 55.

refugees to come and live in Poland swept across the whole country, I preached a sermon based on 1 Peter 1:1-12 on our Christian identity. I could title the sermon in several ways like: 'Who are You?', 'True You', 'Your New Identity', but considering the surrounding cultural discourse and many discourses on the same subject in the media and at home, I decided to use images taken from a text itself and my title was 'A Citizen or a Refugee?' ('Obywatel czy Uchodźca?').[558] It was a way of showing that we belong to both categories. Even though the sermon was not about the kind of attitudes we should have toward refugees, it entered the wider discourse and listeners started seeing implications of how understanding of their own identity in Christ should be reflected in the way they look at their possessions and at other people around. By recognizing prevailing cultural narratives regarding refugees as expressed in language including metaphors, I was able to address underlying typical framings of the problem of refugees that were based on certain prototypes.

As an example of familiarity with dominant forms of listeners' discourse on a cultural level, consider a title of a sermon series *Logged Out*, which was devoted to spiritual disciplines and time alone with God or *No App* sermon series about qualities of character that cannot be just downloaded from the Internet as an application, but need to be developed. In times of the Internet, modern technology, smartphones, downloads, and being constantly connected to others, technological terminology becomes one of the dominant forms of contemporary discourse and more and more frequently is being used in a metaphorical sense to describe various aspects of life.

The whole notion of understanding the world of the listeners is not new in homiletics and has been addressed by numerous authors. For instance, John Stott talks about double listening to the voice of the Bible and the world.[559] David Schlafer encourages preachers to listen to different voices namely, the voices in the Scriptures, the voices in the congregation, in the liturgy, and within

[558] Adam Szumorek, 'Obywatel czy Uchodźca? 1 Piotra 1:1-12' (unpublished sermon, Tomaszów Mazowiecki, 2016).
[559] John Stott, *The Contemporary Christian: An Urgent Plea for Double Listening* (Leicester: IVP, 1992), pp. 24-29.

the preacher.[560] Timothy Keller urges the preachers to listen to the listeners so that they will be able to express and address their 'doubts and objections with appreciation and respect, in a coherent form, showing that they have listened long and hard to them'.[561] Fred Craddock in order to enter the world of the listeners suggests practicing empathetic imagination by writing at a top of a sheet of paper, 'What's Like to Be?' and choosing 'one concrete facet of human experience' such as 'facing surgery', 'living alone', or 'suddenly wealthy'.[562] When Haddon Robinson prepared a sermon he imagined various people standing around his desk that included a committed believer, a friend that is a cynic, a businessperson, a bored teenager, and he asked himself, '*What does this have to say to them?*' [emphasis original].[563] Frank Pollard used to go to an empty church, sit in different seats praying about the people who usually sit there and thinking how they would listen to his sermon and what it can say to them. [564]

Even though traditional homiletical textbooks offer various approaches to audience analysis and understanding the listeners, Cognitive Linguistics gives the preachers a new theoretical tool that can be used effectively to express homiletical theory with new precision and can give new insights regarding ways of understanding the listeners in a much more methodologically systematized fashion. As a pragmatic approach it confirms many of the methods proposed by traditional homiletics, but also advances their application by clarifying the

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[560] David J. Schlafer, *Surviving the Sermon: A Guide to Preaching for Those Who Have to Listen* (Cambridge: Cowley), pp. 34-57.
[561] Keller, *Preaching*, p. 110.
[562] Craddock, *Preaching*, p. 97.
[563] Robinson, 'Heresy of Application', pp. 20-27. On imagination and pastoring see Warren Wiersbe, *Preaching and Teaching with Imagination: The Quest for Biblical Ministry* (Wheaton: Victor Books, 1994), p. 30.
[564] Frank Pollard, 'Preparing the Preacher', in *Handbook of Contemporary Preaching*, ed. by Michael Duduit (Nashville: Broadman, 1992), p. 135. Richard Pratt in his book *He Gave Us Stories: The Bible Student's Guide to Interpreting Old Testament Narratives* (Phillisburg: P&R, 1993), pp. 383-402, devotes a whole chapter titled 'From People to People' to the issue of applying an ancient text to a modern audience. On methods of the audience analysis see also Allen, Ronald J., *Hearing the Sermon : Relationship, Content, Feeling* (St. Louis: Chalice, 2004), 'Listening to Listeners: The Board Reflects Critically on the Study', *Encounter*, 68:3 (2007), 69–84, 'The Turn Towards the Listener: A Selective Review of Recent Trend in Preaching', *Encounter*, 64 (2003), 165–94, Allen, Ronald J., Mary Alice Mulligan, and Diane Turner-Sharazz, *Believing in Preaching: What Listeners Hear in Sermons* (St. Louis: Lucas Park Books, 2014).

process of identifying the listeners' prototypes and providing the preachers with the holistic view of their listeners.

5.1.3 Developing prototype-based application

Understanding prototypes of the listeners is an important step towards developing effective sermon application that can take the form of prototype-based application. Thus, while being respectful to and aware of other approaches to Christian ethics, I suggest that Christian morality and ethics are not built primarily on rules, but on prototypes such as the image of God, the character of God, love, and Jesus Christ as our the ultimate prototype. Thus, in this section I will demonstrate how to develop prototype-based application. This process in a number of ways is analogical to the methodology of recognizing the listeners' prototypes. Considering the fact that prototypes and frames are cognitive structures that are internal and not accessible to the preachers, according to this theory the best way to change them is by using external linguistic forms such as metaphors and narratives because prototypes are often expressed in the form of metaphors and narratives.

Therefore, in order to present my methodology of developing prototype-based application, I will first define the foundational assumption, which includes establishing among the listeners the theocentric and Christocentric perspective on life which is prerequisite for accomplishing the goal of shaping new prototypes, framings of situations, and acquiring an ability to make moral choices in non-prototypical situations. Then, I will show how metaphors and narratives play an important role in helping the audience in embracing new prototypes that will influence the ways they frame their life situations.

The idea of developing ethics based on paradigms, focal images, exemplars or prototypes is not new or limited just to Cognitive Linguistics. Garrett Green regards 'the imagination as the paradigmatic faculty, the ability of human beings to recognize in accessible exemplars the constitutive organizing

patterns of other, less accessible and more complex objects of cognition'.[566] Green illustrates his approach by referring to the role of the creeds that express the essence of Christian beliefs saying that Christ, '… was conceived … born … suffered … crucified … descended … rose … ascended … sitteth … will come again …'.[567] He demonstrates that for centuries Christians have viewed their lives and all history through the lenses of these statements and narrative presented in the creeds. Thus, 'employing the concept of paradigmatic imagination', it can be said that 'Christians have *imagined* the world according to the paradigm exemplified in the creed' [emphasis original].[568]

Richard Hays, on the other hand, perceives ethical reasoning as metaphor making, which is an act of 'placing our community's life imaginatively within the world articulated by the texts'.[569] For him developing New Testament ethics is to 'formulate imaginative analogies between stories told in the text and the story lived out by our community in a very different historical setting'.[570] Thus even though Hays does not employ Cognitive Linguistics with its notion of prototypes, he utilizes some elements of the theory. Instead of talking about prototypes, he identifies three focal images, namely: the Community, the Cross, and the New Creation and these focal images become the reference points for his ethical decision making.[571] Thus, every moral judgment is made in a relation to these focal images. The key difference between his approach and Cognitive Linguistics is that Hays' focal images are given and their number is limited, whereas the number of prototypes is not limited and they are the basis elements for developing new categories.

Adherents of virtue ethics propose the notion of exemplars. Aristotle understood exemplars as persons whose virtuous lives could be characterized in terms of *eudaimonia* namely 'happiness' or 'the good life'. Gregory Peterson and

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[566] Green, *Imagining God*, p. 66.
[567] Green, *Imagining God*, p. 67.
[568] Green, *Imagining God*, p. 67.
[569] Richard B. Hays, *The Moral Vision of the New Testament: Community, Cross, New Creation, A Contemporary Introduction to New Testament Ethics* (San Francisco: HarperOne, 1996), p. 299.
[570] Hays, *The Moral Vision*, p. 298.
[571] Bonnie Howe gives a critical analysis of Hays' approach from the perspective of conceptual metaphor theory see Howe, *Because You Bear This Name*, pp. 127-146.

others explore the importance of exemplary members for a community that seeks to imitate them, and the correlation between the cognition and emotions.[572] This notion of exemplars appears in works of Linda Zagzebski who stresses the fact that exemplars motivate others to imitate their moral behaviour, but she also points out that it is more desirable to imitate exemplars' motives instead of mimicking their specific actions. Except for exemplars such as God or Christ nobody embodies all qualities that should be imitated, so we need various exemplars to learn various virtues.[573] Stanley Hauerwas understands exemplarity in a Christian life in the context of narrative. He emphasizes the importance of not mere imitation of an exemplar, but imitation coupled with reflection on the exemplar's life that results in adopting the exemplar's values to our own situation and leading a similar kind of life.[574] James William McClendon Jr. also stresses prominence of a narrative and story as a context of moral reasoning and believes that in order to live a good Christian live, we have to get acquainted with stories of those who finished well and who exemplify its various aspects.[575]

While comparing prototype theory with the exemplar approach, it is worth noticing that it is broader, since prototypes may include people who are prototypical members of a given category, but also prototypical concepts such as love, honesty, peace, war, lie, and others.

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[572] Gregory R. Peterson and others, 'Rationality of Ultimate Concern: Moral Exemplars, Theological Ethics, and the Science of Moral Cognition', *Theology and Science*, 8:2 (2010), 139–61.

[573] Linda Zagzebski, 'Moral Authority of Exemplars', in *Theology and the Science of Moral Action*, XXI, ed. by James A. Van Slyke (New York: Routledge, 2013), 117–29. See also; Linda Zagzebski, *Virtues of the Mind: An Inquiry into the Nature of Virtue and the Ethical Foundations of Knowledge* (New York: Cambridge University, 1996); Linda Zagzebski, *Divine Motivation Theory* (Cambridge: Cambridge University, 2004), Linda Zagzebski, 'Exemplarist Virtue Theory', *Metaphilosophy,* 41:1-2 (January, 2010), 41–57.

[574] Stanley Hauerwas, 'Character, Narrative, and Growth in the Christian Life', in *The Hauerwas Reader*, ed. by John Berkman and Michael Cartwright (Durham: Duke University, 2001), pp. 221-254.

[575] James William McClendon Jr., *Ethics: Systematic Theology, III* (Nashville: Abingdon, 2002), p. 111.

5.1.3.1 Foundation: Theocentric and Christocentric perspective

Considering the fact that humans owe their existence and moral nature to God who created them in his image, I want to begin the whole discussion on developing prototype-based application with the understanding of the picture of God that our listeners have in their minds. Paul Froese and Christopher Bader studied what people believe about God and his involvement in the world and they identified four major views of God that Americans have: (1) Authoritative God – engaged and judgmental, (2) Benevolent God – engaged and non-judgmental, (3) Critical God – disengaged and judgmental, (4) Distant God – disengaged and non-judgmental.[576] These different views of God can be summarized in two categories: a Strict God and a Carrying God, and they find their expression in moral choices their adherents make. For instance, some of those Christians who believe in Strict God, see HIV/Aids as God's punishment for widely spread immorality, whereas many of those who in their understanding of God lean more toward Carrying God, describe him as being compassionate to those who suffer and desiring to ease their struggle.

Developing balanced prototype-based application begins with helping the listeners to acquire the biblically grounded picture of God, because the way people perceive God will shape their vision of themselves and their lives. Thus, preachers might be prudent to start with re-examining their own understanding of God and his nature. While studying the Bible or preparing their sermons, they need to remember about applying the theocentric perspective to exegesis of the biblical text, which assumes that God is the main character of the Bible. Consequently, one of the main questions that might be asked about a biblical text is: What does this text say about God and his character?

Considering the fact that Christ is the most perfect way God revealed himself and Christians identify themselves as his followers, prototype-based application should not be only theocentric, but also Christocentric since it assumes that Christ is our main prototype. Hence, the ultimate goal of our

[576] Paul Froese and Christopher Bader, *America's Four Gods: What We Say About God--And What That Says About Us* (Oxford: Oxford University, 2015), pp. 13-36.

belonging to a category of Christ's followers is similarity to its central prototype, namely to Christ alone.

Surprisingly, this theocentric and Christocentric perspective includes also studying and learning from human biblical characters. There are numerous examples of individuals described in the Bible who embody various Christ-like qualities that should be emulated and these individuals may function as exemplars. While emphasizing the importance of God as the main character of the biblical revelation, preachers should not downplay human characters. However, when analysing their lives and actions, they cannot do it in isolation, but with respect to the immediate literary context, the context of salvation history, and the broadest theocentric context of God's revelation.[577] Actions and choices of human characters that are considered to be exemplars are to be seen in the context of actions of God and his plan.

Therefore, the first step in developing prototype-based application is to recognize in what ways God and Christ are exemplars of a particular virtue or behaviour, or how human exemplars embody these virtues living them out in various situations.

5.1.3.2 Developing new understanding of prototypes and basic level categories

As is asserted in this thesis, Christian ethics is not based on rules, but on prototypes among which Christ is the most prominent. However, developing prototype-based application does not end with presenting God and Christ as exemplars, but it also aims at showing prototypical biblical concepts and prototypical scenarios that often requires using basic level categories.

Most of our prototypes belong to the basic-level category of concepts such as a chair, a dog, love, justice. Numerous studies have shown that children learn concepts belonging to this category first and adults recognize them

[577] For more about reading narratives about biblical characters in various contexts that prevent anthropocentric approach see Szumorek, *Spotkanie z Wszechmocnym*, pp. 25-56.

quickest. Moreover, most of human knowledge is organized on this level.[578] Consequently, the basic-level category is essential for teaching and it should be used as a starting point for explaining more complex ideas.

Considering the fact that preaching nowadays takes place in increasingly secularized contexts and our listeners are not very biblically literate, preachers cannot assume that their listeners share their prototypes of basic concepts such as mercy, love, grace, faith, God, and others. Therefore, while developing prototype-based application it is essential to establish understanding of these basic-level categories, which may also involve beginning with recognizing and questioning some cultural prototypes.

In my sermon 'A Citizen or a Refugee?' I dealt with the issue of our Christian identity and I began with a question: 'What would you have left, if everything was taken from you?'.[579] Even though this question may sound self-contradictory and abstract for numerous contemporary listeners living in the Western world, for Peter's addressees it was very legitimate, since he writes his first Epistle to Christians whom he calls strangers, aliens or refugees (παρεπιδήμοι).[580] So what did they have left? Who were they? How could they define their identity in such circumstances?

Before defining biblical prototypical ways of describing our identity, I had to challenge prototypical cultural ways people construct their identities and it was accomplished through an extended narrative image.

> Your friends invited you to their wedding anniversary. When you arrive, you discover that with the exception of a very few known faces, there are many strange people whom you do not know. Suddenly, the host comes to you and says, 'You have to meet somebody. This is Andrew. Andrew is the bank president'. A few minutes later you meet some more people: Anne who is a neurosurgeon and her husband, an English teacher, Tom who is a

[578] Sanders, *Theology in the Flesh*, (location 1721).
[579] Szumorek, 'Obywatel czy Uchodźca?'
[580] Balz, *Exegetical Dictionary*, III, p. 38.

> plumber, Justine a shop assistant, Mary – a lady from a bookstore, and Peter who is unemployed and who told you about his previous work for a big company and the fact that he was made to be nobody. Is not it surprising that when we are asked to introduce ourselves or others we define our identities by what we do, what we have accomplished or what we posses? But what would you have left, if everything was taken from you?[581]

Even though Peter writes to aliens, strangers or refugees, he addresses them as chosen by God who is their Father. They might be not wanted by the world, but they are wanted by God who gives them a new sense of identity. Fred Craddock explains how this new identity shapes our perception of ourselves by telling a story of an older man who approached him in a restaurant while he and his wife were on vacation. When the man discovered that Craddock was a preacher, he told his story of how a particular preacher from his childhood influenced his life.

He had a difficult childhood because he was born out of wedlock and never knew who his father was. His classmates made fun of him and people were talking behind his back as they were trying to guess who his daddy was. As a teenager he started going to a church, but he always tried to sneak out just before the end of the service. However, one Sunday people blocked him in the aisle and as he was trying to leave he felt somebody's hand on his shoulder. It was the minister. He recalls this event:

> He turned his face around so he could see mine and seemed to be staring for a while. I knew what he was doing. He was going to make a guess as to who my father was. A moment later he said, 'Well, boy, you're a child of...' and he paused there. I knew it was coming. I knew I would have my feelings hurt. I knew I would not go back again. He said, 'Boy, you are a child of God. I see a striking

[581] Szumorek, 'Obywatel czy Uchodźca?'

> resemblance, boy'. Then he swatted me on the bottom and said, 'Now, you go and claim your inheritance'. I left the building a different person. In fact, that was really the beginning of my life.[582]

So coming back to the question of ways we construct our identity and 'What would you have left, if everything was taken from you?', these two extended narrative images challenge cultural prototypes of our identity and establish a new prototype that does not depend on occupation, status, and accomplishments. As in 1 Peter, those who lost everything and are unwanted by the world, are wanted and chosen by God, their Father. In the first chapter, Peter helps his readers to redefine their identity. On one hand, he describes them as aliens and scattered, but on the other hand, they are chosen by God the Father, sprinkled with Christ's blood, and they are recipients of God's grace and of the imperishable inheritance. He calls them to be holy as God is holy. They are to live as strangers in this world and this idea of being strangers is not only a description of their state, but it becomes a metaphor depicting the nature of their Christian living in this world.

Consequently, while preaching, we cannot assume that people have the same prototypes of basic concepts as we do. Thus, we need to spend time defining biblical prototypes.

5.1.3.3 Addressing non-prototypical situations and developing new frames

Defining prototypes has another purpose, since it prepares the listeners to deal with non-prototypical situations. Preachers cannot predict all possible situations and challenges their audiences might face, but by presenting biblical prototypes they give them a point of reference for moral reasoning in all kinds of ethically complex circumstances. Mark Johnson claims that 'most of our reflective moral reasoning concerns *nonprototypical* cases' and these cases can

[582] Fred Craddock, *Craddock Stories*, ed. by Michael Graves and Richard Ward (St. Louis: Chalice, 2001), pp. 156-157.

be addressed because there are 'principles of extension (e.g., metaphor) from the central to noncentral members within a category' [emphasis original].[583] Therefore, in the following paragraphs, I will explain how preachers can address non-prototypical situations that could be defined as situations that differ from the one that is perceived as ideal. These situations are labelled as non-prototypical because they might be imperfect or in some cases even morally ambiguous. The purpose of addressing these non-prototypical situations is to help the listener to make moral choices that are based on their prototypes even in circumstances that are far from perfect.

For instance, having prototypical concepts and prototypical scenarios of love and forgiveness is a starting point for determining our behaviour in situations that something goes wrong or does not happen as expected. In his Sermon on the Mount, Jesus challenges common prototypical scenarios of adultery, murder, and our typical responses to those who hurt us and shows numerous non-prototypical scenarios (Matt. 5-7). His listeners thought that adultery was about going to bed with somebody's spouse, a murder was about taking a person's life, and if people hurt them, they had a right to hurt them back following the principle 'An eye for an eye'. Jesus however changes these scenarios saying that adultery is lusting after somebody, murder is being angry, and if his followers are being slapped on one chick, they should turn the other one as well. He redefines prototypes and applies them to situations that would not be considered prototypical, and consequently Jesus changes framings of these situations. People start perceiving them differently and hopefully will start acting differently. Jesus as our ultimate prototype shows how to act in a highly non-prototypical situations when he experienced hatred, injustice, betrayal, suffering and death.

Introducing new prototypes is closely related to changing our framings of situations. Understanding that forgiveness is an unconditional decision that those who wronged us do not have to pay for it, even though they deserve it or do not regret what they did, radically changes our responses to our wrongdoers.

[583] Johnson, *Moral Imagination*, p. 190.

Thus, preachers should aim at changing the listeners' prototypes and helping them to imagine new framings of situations in order to develop new transformed attitudes.

In preaching using prototype-based applications preachers present new prototypes that often change the listeners' frames. They also may give some examples of non-prototypical situations encouraging their listeners to reflect how their prototypes affect their perception of these situations, but ultimately they leave to the listeners a decision how to live those prototypical scenarios out. Hence, sometimes prototypes change our frames, but sometimes we are faced with a challenge how to apply a given prototypical scenario to an existing situation. For example, by showing the listeners that love is commitment not just feeling, the preachers change their framing of relationships. On the other hand, sometimes preachers are faced with the challenge of helping the listeners with dealing with the existing situation, for example with a difficult relationship with an alcoholic father. Their task is to show how the prototype of love applies to this situation, what it means to love such a person, and these expressions of love will be very different from other relationships.

Prototype-based application in preaching shows tension between the ideal and the real. In a sermon based on the book of Esther 1-2 and titled 'When Life Is Not Black and White', I tried to show life in shades of grey.[585] In the book of Esther we read a very morally complicated story. Even though, some time earlier Cyrus issued his decree allowing Jews to return to their homeland, Esther and her family remained in the exile. Eventually, Esther ends up in a situation when she has to spend a night with a pagan king. Apparently, she does what she can to make him happy, because eventually he marries her and makes her the queen. Against God's law, she marries the pagan; she eats at his table, and blends so well with the culture of the royal court that nobody even knows that she is a Jewess. Her world is not ideal and she is not ideal either. How can she live out her calling to be obedient to God in such circumstances?

[585] Adam Szumorek, 'Kiedy Życie nie jest Czarno-Białe – Księga Estery 1-2' (unpublished sermon, Tomaszów Mazowiecki, 2016).

> At times we face similar dilemmas because we live in shades of grey and we cannot do anything about it. My friend is a missionary in China. He has lived there with his family for over a decade, but when asked by the authorities about the purpose of his stay he says that they are tourists. Just living in the shades of grey. What does it mean to be obedient to God in such a situation?
>
> Sometimes we live in shades of grey because we experience consequences of our own choices. A young man got married early, even though he was not ready for it. Soon, his son was born and not long after his marriage fell apart. Years later, he started a new family. This time he was more mature and it worked. He also attempted to be involved in bringing up his son from the first marriage, but he discovered that certain mistakes were irreparable and as hard as he might have tried, he would never be able to be a good father for him. It is simply impossible to be a good father when you see your kid every other weekend. He has no choice now. Just living in the shades of grey. What does it mean to be obedient to God in such a situation?[586]

Esther did not live in a perfect environment and she was not perfect herself, but in the most dramatic moment, when the lives of her people were in danger, she made a critical decision about being involved and became a part of God's larger story. When she was making her decision, she did not have this perspective because all she knew was the fact that she decided to risk her life to ask for saving lives of all the Jews (Esth. 4-7).

When we get stuck in our non-prototypical situations, we might not see the larger picture either. However, even in such situations God is able to work in us and through us to accomplish his purposes in us and in the world around us.

[586] Szumorek, 'Kiedy Życie nie jest Czarno-Białe'

The purpose of this sermon was to help the listeners to start perceiving their lives, as complicated as they are, as a part of God's larger story and begin to act accordingly, because it is the first step toward transformation and living in non-prototypical situations in the light of prototypical concepts.

5.1.2.4 Method: Employing metaphors and narratives

At this point, a question arises regarding a methodology of developing prototype-based application. As it could have been seen in the examples given above, prototype-based application very often takes the form of a metaphor or a narrative or a metaphor being a part of a larger narrative. Mark Johnson argues that 'the chief imaginative dimension of moral understanding is metaphor'.[588] Thus, as was demonstrated earlier, our conceptual system, including morality, is largely metaphorical and when we start talking about morality and values, we seem to be unable to do it without metaphors. He also points out that whenever we encounter non-prototypical cases that require making an extension from the prototype, we make this extension using metaphor.[589] So, taking so-called 'life lessons' is possible because of metaphorical extensions we are able to make. Johnson shows how we can take a specific past experience, learn some lessons from it, and live them out in a new situation. It is possible because we 'grasp the metaphorical structure of the previous situation and apply to what we are encountering now'.[590]

Thus, metaphors play an important role in preaching that employs prototype-based application. As John Sanders claims, in order to 'help others to live the way God intends them to, it might be necessary to change the metaphors we use'. Actually, he is convinced that we may need to employ a

[588] Johnson, *Moral Imagination*, p. 193.
[589] Johnson, *Moral Imagination*, p. 194.
[590] Johnson, *Moral Imagination*, p. 195.

whole variety of metaphors 'to describe one phenomenon because it is too complex to be captured by one conceptualization'.[591]

Mark Scott while preaching a wedding sermon for his son used three different metaphors that show its different aspects. He said that, '1. Marriage Is a Partnership (Gen. 2:18-25) – it works best in the context of friendship. 2. Marriage Is a Duet (Songs) – it never works as a trio. 3. Marriage Is a Play (Eph. 5:22-33) – the success of the play depends on how well each person plays his or her part'.[592] It appears that some concepts are too complex to be presented with a single metaphor.

The choice of metaphors preachers make will affect greatly attitudes their listeners will have and actions they will take. It can be seen in a series of five experiments. Their participants were given the same statistics about crime in a city. However, in one report crime was depicted as a wild beast, whereas in the other as a virus. Interestingly, those who read about crime as a beast suggested ways of fighting it by introducing more strict penalties for criminals. Those who read about crime as a virus thought about ways of healing the city by introducing various social programs.[593]

Respectively, preachers will influence their churches by choices of metaphors they make. Some build a culturally isolated type of congregation by preaching that a church is a little flock, a holy remnant that is supposed to be separate from the world, which is evil and any kind of friendship with the world is hostility toward God. Others build mission-driven congregations while stressing that Christians are the followers of Jesus who was known to be a friend of sinners, loves the world, died for it, and now sends his followers as his missionaries to this world that is to be seen as their mission field.[594]

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[591] Sanders, *Theology in the Flesh*, (location 1543).
[592] Jones and Scott, *Letting The Text Win*, Amazon Kindle Book, (location 3050-3062).
[593] Paul H. Thibodeau and Lera Boroditsky, 'Metaphors We Think With: The Role of Metaphor in Reasoning', *PLOS ONE*, 6.2 (2011), 1–11.
[594] Stephen Wright writes more on preaching from a sociological perspective as an identity forming event. He argues that reinforcing or adjusting existing identities depends on preaching and metaphors that are used by preachers such as a family or pilgrim people. See. Wright, *Alive to the Word*, pp. 63-64.

Prototype-based application in preaching does not rely only on metaphors, but on narratives as well and it needs narratives to make abstractions more concrete. Prototypes and metaphors are built on basic-level categories that are general, whereas narratives require subordinate level categories that are specific. Basic-level categories are helpful in organizing our knowledge of the world, but we do not experience the world in such a way. While walking on the street we do not see just some general man with some general dog getting into some general car, but we see our neighbour, a grey haired, retired professor who walks with a limp and with his old German Shepherd is getting in his silver Volkswagen Passat. Thus, if our preaching is to attempt to represent the way people experience reality, it also has to utilize subordinate level descriptions to present prototype-based applications.

Narratives are essential tools in conveying sermon application since, as Mark Johnson argues, our lives have a narrative structure. We experience them as a story and since the earliest years of our lives we are ethically shaped by narratives. As Martha Nussbaum rightly observes, a child 'does not learn its society's conception of love, or of anger by sitting in an ethics class' but actually this learning takes place 'long before any classes, in complex interactions with parents and society'.[595] She insists that this happens through listening to stories that embody exemplars and prototypes valued by the society.

Correspondingly, as with metaphors, preachers need numerous stories to address the variety of non-prototypical situations. Even though, according to the Bible, lying is wrong, there are several biblical examples when people lied to fulfil God's purposes such as Hebrew midwifes lying to the Pharaoh about reasons why they did not kill new-born Jewish boys as ordered by the king and saying that Hebrew women often give birth to their children earlier than expected (Ex. 2:15-21), Rahab lying in order to hide Jewish spies (Josh. 2:4-5) or Samuel deceiving Saul about the real purpose of him visiting David (1 Sam. 16:2). Even though none of these stories is about lying nor presents lying as a moral principle

[595] Martha C. Nussbaum, *Love's Knowledge: Essays on Philosophy and Literature* (Oxford University, 1993), p. 293.

that God's people should follow, they show dilemmas that people living in different periods of history had to face. These stories demonstrate how application of our prototypes might change in non-prototypical situations. Sanders argues that 'by telling multiple stories that address the complexities of real life, the community learns how to employ various precepts in different situations and learn to navigate nontypical cases'.[596]

Narratives as the means of application help accomplish one more purpose as far as non-prototypical cases are concerned. It can be said that human life not only is experienced as a story, but also most people want their lives to be a part of a larger narrative of some kind. Christian preaching may help the listeners to make better choices in non-prototypical situations by transforming their prototypical view of life and history. Instead of perceiving their lives as short and meaningless episodes, they may begin to see themselves as created in the image of God, believing in Christ the perfect image of God, and being transformed by the Holy Spirit into the image of Christ. Even difficult ethical choices are made differently, when people realize that their lives are a part of a larger story of salvation.

However, if our sermon applications are based on prototypes we are faced with a problem about the role of rules in our ethical thinking and preaching. Stressing that our moral reasoning is based on prototypes does not mean that all the rules are redundant. Mark Johnson argues that moral laws are 'abstractions based on cultural prototypes' and he adds that 'such abstracted rules have their meaning and proper application only relative to the prototype'.[597] This intricate relation between rules and prototypes can be explained with an example of an interplay between rules and prototypes in giving up smoking and developing a healthy lifestyle.

Non-smoking signs are important to designate smoke-free areas and ensure comfort of non-smokers, however they have little value in convincing

[596] Sanders, *Theology in the Flesh*, (location 2776).

[597] Johnson, *Moral Imagination*, p. 192.

smokers to give up their addiction. What might convince them are prototypes expressed in positive images of a healthy person or negative ones such as a person suffering from lung cancer. They might think about prototypical situations such as being socially stigmatized for smoking, being out of fashion, saving money, or maybe inconveniences caused by smoking as the number of areas designated for smokers decreases. These deeply ingrained images of who people want or do not want to become push smokers to make certain ethical decisions. However, when they make these decisions based on their prototypes, these choices will be expressed in very practical and tangible actions including some rules. A person pursuing more healthy lifestyle which involves giving up smoking, will have to change some habits, decide to spend money differently, make time for regular exercise and start eating differently, which means that there are some rules, and some foods that can be eaten and others that are not allowed. Depending on a person, these external actions that express the internal prototypes, may look very different.

The same idea applies to prototype-based application in preaching which is a novel concept in homiletics. As preachers we should focus on helping our listeners to develop biblical prototypes with the ultimate one – growing into likeness of Christ. However, they will need to find their own answers to the question how to apply these prototypes in their lives and translate them into specific moral choices and actions both in prototypical and non-prototypical situations. In this whole process, the moral imagination is the key because it allows seeing connections between our prototypes and everyday situations.

Therefore, Cognitive Linguistics with its notion of prototypes not only changes our approach to developing sermon application, but also provides preachers with specific guidelines how to accomplish this task. Moreover, it places the whole discussion on developing prototype-based application in the wider context of human cognition and communication showing the connection between our internal prototypes and typical framings of situations and metaphors and narratives. Analogically like in the process of discovering the listeners' prototypes, here metaphors and narratives are effective tools in shaping these prototypes.

5.2 COGNITIVE LINGUISTICS AND PREACHING OF BIBLICAL TEXTS, IMAGES, AND METAPHORS

In this section I am going to present a practical application of conceptual metaphor theory to preaching of biblical texts in general and images and metaphors in particular. In the first part of this section, I will give a list of strategies of reworking existing biblical metaphors for sermon purposes. Cognitive linguists identified most of these strategies while they analysed the process of reworking conventional metaphors by forming novel ones. I have not only adopted their approach to preaching biblical metaphors, but also supplemented it with several methods of my own.

In the second part of this section, I will devote some attention to ways of creating metaphors and images while preaching biblical texts in general, even if the texts might be non-metaphorical.

In the final part, I will also discuss methods in which preachers can employ metaphors and images as elements of a sermon structure that give their sermons coherence and unity.

5.2.1 Preaching biblical metaphors and images

Numerous homileticians have undertaken the task of providing insights and practical guidelines regarding methods of preaching biblical metaphors and images. They also offer suggestions about entering the creative process of developing new metaphors that reflect the meaning of the biblical texts. For instance, Jennifer L. Lord urges preachers to make notes of both biblical images and those that come to mind while studying a passage. In the process of generating new images Lord suggests using mind mapping, writing off the page, and daily journaling.[598] David Day suggests that a preacher should begin with expanding the image, which is already in the Bible. By expanding he means that

[598] Jennifer L. Lord, *Finding Language*, pp. 34-39.

one should 'play free association with them, imagine what they might look like if you saw them or heard them, ransack the lexicon to see how these words are used in non-technical contexts.'[599] He believes that in order to initiate the generative process in our thinking, we need to learn to see things from different perspectives and to do so we might try making forced connections between concepts, images, and stories. Paul Scott Wilson stresses the idea of teaching biblical truths by using comparison and contrast. Wilson states, 'Contradiction works in the same way that metaphor works' allowing the listeners to experience the tension created by putting aside two elements that are similar and dissimilar.[600]

Cognitive Linguistics, on the other hand, at times is perceived as the theory dealing only with the simplest, everyday metaphors used in speaking. However, cognitivists have effectively shown that their approach is also fruitful in analysis of very complex poetic metaphors indicating that they all are rooted in conventional metaphors. Moreover, while studying these poetic metaphors they identified various strategies of reworking conventional metaphors into novel ones.

Considering the fact that one of the key challenges preachers face is the problem of how to present biblical metaphors to their listeners, I find these methods proposed by cognitivists helpful and fruitful in preaching biblical metaphors in fresh and creative ways. While working with biblical metaphors in my sermons, I have managed to identify a few more methods that appear to be effective in communicating them. In the following paragraphs I will describe the following methods of presenting and reworking biblical metaphors and images: illustrating conventional metaphors, describing metaphor, extending, elaborating, amplifying, paralleling, questioning, and combining.

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[599] David Day, *Embodying the Word,* p. 70.

[600] Wilson, Paul, Scott, *Setting Words on Fire*, pp. 43, 47. See also: Mike Graves, *The Fully Alive Preacher: Recovering from a Homiletical Burnout* (London: Westminster John Knox Press, 2006), pp. 19, 41, 47; Craddock, *As One*, pp. 75-77; David Buttrick, *Homiletic: Moves and Structures* (Philadelphia: Fortress, 1987), pp. 123-133; Eslinger, *Narrative* Imagination, pp. 166-171; Eslinger, *New Hearing*, pp. 26-28; Charles Rice, 'Shaping Sermons by the Interplay of Text and Metaphor' in *Preaching Biblically: Creating the Sermons in the Shape of Scripture*, ed. Don Wardlaw, Philadelphia: Westminster, 1983) pp. 104-105; Sheard, 'Preaching', p. 140.

5.2.1.1 Illustrating conventional metaphors

On the basis of my personal study of Cognitive Linguistics I want to introduce one of my own methods of conveying biblical metaphors that is based on identifying and illustrating conventional metaphors. In the Bible there are numerous examples of metaphors that might appear ambiguous to our listeners as for example Jesus' words addressed to the Pharisees that they are spiritually blind, his call to take up our cross and follow him, or to build our lives on the rock. In order to help the listeners to comprehend these metaphorical expressions and allow them to relate them to their everyday experiences, it might be helpful to begin with identifying conventional metaphors that are behind these expressions such as UNDERSTANDING IS SEEING, LIFE IS A JOURNEY, and LIFE IS A BUILDING. This task might not be easy and these metaphors are not always effortlessly recognized. However, even though the preachers might have problems with coming up with a clear statement such as LIFE IS A JOURNEY, they still may ask questions about how in a given metaphorical expression life is portrayed and why it speaks about turns, bumpy road, following the path or others. Moreover, preachers can benefit from indexes of common conceptual metaphors that include the most typical examples.[601]

Once conventional metaphors are identified, they can be illustrated with other commonly known linguistic examples showing how we conceptualize life using this particular metaphor. In order to do so, it is necessary, not only to identify conventional metaphors behind given metaphorical expressions, but to see these expressions in the wider context of the whole discourse.

For instance, in the Gospel of John we find a story about healing a man born blind (John 9:1-41). At the end of this episode Jesus makes a shocking statement, 'For judgment I came into this world, so that those who do not see may see, and that those who see may become blind' (v. 39). When Pharisees heard this they wondered if Jesus just called them blind. Then, he made his judgment even clearer saying, 'If you were blind, you would have no sin;

[601] <www.lang.osaka-u.ac.jp/~sugimoto/MasterMetaphorList/metaphors/index.html> [Accessed 11th May, 2018]

but since you say, 'We see,' your sin remains' (v. 41). In order to understand Jesus' argument, it is important to pay attention to the context of his words and the structure of this narrative. The story begins with disciples seeing a man born blind and equating his blindness with sin either his own or his parents. This notion of equating blindness with sin is also confirmed by the Pharisees who while rejecting the healed man's testimony state, 'You were born entirely in sins, and are you teaching us?' (v. 34). Jesus however, rejects this idea by telling them that this man was born this way 'so that the works of God might be displayed in him' (v. 3) and then healing him.

Thus, the story begins with the blind man not being able to see and being accused of sin, but ends with him seeing and Jesus pronouncing the Pharisees blind and guilty of sin. While the narrative unfolds, readers can see the progression in the healed man's perspective and understanding. First, he recovers his physical sight. Then, he says that the man called Jesus opened his eyes. Next, he calls him a prophet and claims that Jesus has to be from God. Finally, he calls Jesus the Lord, confesses that he believes in the Son of Man, and worships him. At the same time the Pharisees state that Jesus cannot be from God since he healed this man during the Sabbath and they urge the healed man to pronounce Jesus a sinner. So, when a blind man starts seeing and understanding more, Jesus' opponents seem to see and understand less. Interestingly, the apostle John while narrating the whole episode employs a conventional metaphor UNDERSTANDING IS SEEING, and actually, it is impossible to understand Jesus final judgment pronounced on the Pharisees without paying attention to and comprehending the significance of this conventional metaphor.

In a sermon, preachers can help the listeners to understand these structural elements appearing in the story and explain Jesus' words in the wider context. However, they also may help them to grasp various metaphorical expressions related to seeing and blindness used in the text by pointing out the conventional metaphor UNDERSTANDING IS SEEING that underlies them all and showing how this concept functions in everyday language. I have attempted to so in my sermon on John 9:1-41.

Jesus calls the Pharisees blind because he knows that the worst kind of blindness is the blindness to our own blindness. It is the conviction that what I see is enough and there is no more to see. We know it from our own experience that the most difficult people to talk to are those who are convinced that they are right, they understand, and see everything as it is while refusing to acknowledge the fact that they actually might not see and understand everything. Since they are blind to their own blindness, they deprive themselves of any chance to change and grow.

That is the reason why Jesus uses in this story seeing as an image of understanding and we use it often too. We say, 'Don't you see where this is going?' and we mean 'Don't you understand the consequences?'. We say, 'He does not see how serious it is' and we mean that 'He does not understand the gravity of the situation'. Sometimes people say, 'If you believe that she will keep her word, you must be blind' meaning 'You need to understand that she is lying to you'. We say those things, because we know that UNDERSTANDING IS SEEING and to understand something is to see something differently.

So what should we see and understand? Since the worst kind of blindness is the blindness to our own blindness we need to see that only when being aware of our own blindness we turn to Jesus allowing him to open our eyes, we can see him differently and live differently. It is because those who see differently will live differently.

So, what can you see when you look at Jesus? If your answer is 'My Lord and Saviour', this will change you and people around you will

start seeing it in you too, because those who see differently, will live differently.[602]

By using examples from everyday language illustrating how the metaphor UNDERSTANDING IS SEEING works, I attempted to help the listener to see Jesus' teaching about seeing and being blind is not as abstract as some might think, but actually it is deeply rooted in our language and experience.

The same approach might be applied to other texts. Preachers while explaining the idea of following Jesus and taking our cross might begin with identifying a conventional metaphor LIFE IS A JOURNEY and illustrating it with well-known examples such as 'There is a long way to go before I finish working on this', 'This marriage is a bumpy road', 'I got lost in my choices and have no idea which way to go'. We like our journey to be smooth, comfortable, take place in good company, and have great destinations, but Jesus invites his followers to a different kind of journey through life. His disciples are called to follow his footsteps and as they do, they discover that he walks towards the cross to die. Their journey is not comfortable since they have to take up their crosses as a constant reminder of the their purpose, which is dying to their own life agenda.

Illustrating metaphors, even though very useful in conveying biblical metaphors and images, has its limits. It is not based on the idea of reworking biblical metaphors, but rather allows the listeners experience the linguistic power of a biblical metaphorical expression by relating it to other contemporary metaphorical expressions that are developed on the basis of the same conventional metaphor. However, it some cases it might be difficult to recognize conventional metaphors behind some biblical metaphorical expressions. In such cases it might be prudent to use another approach, namely describing metaphors.

[602] Adam Szumorek, 'Co Widzisz? Jana 9:1-41' (unpublished sermon, Tomaszów Mazowiecki, 2017).

5.2.1.2 Describing

Describing metaphors is another method developed in my research. Even though describing metaphors does not qualify as a method of reworking ordinary metaphors into more creative ones, it might be useful in conveying biblical metaphors. Although some argue that it is impossible to explain metaphor, as much it is not possible to explain a joke without losing its rhetorical impact, there are times when both metaphors and jokes have to be presented in simpler terms.

In Jesus' ministry there were occasions when his listeners had difficulties with comprehending metaphors and images he used. He talked about seeds and different kinds of soil as an image of different responses to the Word of God, he told his followers to eat his body and drink his blood and he was called the Lamb of God. Some of those images were misunderstood at the time of Jesus and they are now. In some cases Jesus himself provided an explanation (Matt. 4:10-18, 38-43). Thus, it is not surprising that nowadays the puzzled listener might ask the preacher about the meaning of some of these metaphors and images expecting a simple answer.

Instead of talking about explaining metaphors, I prefer to use a term describing, since it does not assume translating metaphors into propositional statements, but rather showing interconnections between source and target domains stressing existing mappings with hiding and highlighting of certain elements. This description should take place with respect to the boundaries set by mappings, hiding and highlighting and the context of the whole discourse.

For instance, in the New Testament Jesus is described as the Lamb of God. Zoltán Kövecses while discussing this metaphor points out that two frames can be identified here: the frame of the Old Testament and the frame of the New Testament.[604] To make his terminology more precise, I prefer to talk about two domains: the domain of the Old Testament law and sacrifices and the domain of Christ's sacrifice. In the Old Testament when people sinned against God, they

[604] Kövecses, 'The Heart of the Matter', p. 2.

had to bring a lamb as a sacrifice for their sins. In the New Testament, Christ is the ultimate sacrifice for our sins. In both cases people sin against God and death is the consequence of sin. Moreover, in both cases there is an innocent sacrifice that is offered instead of a sinner. Thus, we can establish the following mappings between domains that can be seen in a diagram that I have adopted and expanded.

Domain of the Old Testament sacrifices		**Domains of Christ's sacrifice**
God	→	God
Owner of the lamb	→	people
Sin by the owner of the lamb	→	sins of people
Death as a consequence of sin	→	death as a consequence of sin
Lamb	→	Jesus
Unblemished	→	perfect
Sacrificing the lamb for the owner's sin	→	Jesus dying for people's sins

Diagram 8. Old Testament sacrifices and Christ's sacrifice mappings[605]

While preaching on Jesus as the sacrificial Lamb of God, it is necessary to pay attention to elements that are highlighted and those that are hidden. Not every element of the source domain gets mapped into the target. For instance, an animal was brought as a sacrifice. It was owned by a person who brought it. The animal did not choose to be sacrificed, it was unwilling, and almost till the very end unaware of its fate. Its death meant the end if its existence and did not provide any lasting solution to the problem of sin. Conversely, Christ as fully human and fully divine willingly gave up his life to be sacrificed for sins of people. We did not own Jesus. He knew the purpose of his coming and his death redeemed all the sins of the world. Furthermore, he conquered death and his sacrifice did not mean the end of his life, but rather it allowed people to have an eternal life.[606]

Thus, an analysis of highlighting and hiding in metaphors allows identifying those elements that are essential to their understanding. While

[605] Kövecses, 'The Heart of the Matter', p. 3. A diagram adopted and expanded.
[606] For a more extensive treatment of the New Testament metaphors depicting Jesus death as studied from the perspective of Cognitive Linguistics see Jens Schröter, *From Jesus to the New Testament* (Waco, Texas: Baylor University, 2013), pp. 185-203.

conducting this analysis, preachers can establish mappings, but also notice those elements that do not get mapped. In case of Christ's sacrifice, even these elements are important, because they enable preachers to see the uniqueness of his sacrifice in comparison to Old Testament sacrifices. The idea of hiding and highlighting helps one to notice the tension between the source and target domains since it does not only show similarity, but also shocking dissimilarity like comparing the Son of God to an animal.

Preachers while describing metaphors in their sermons should refrain from using cognitive terminology that might be unknown for their listeners and actually deprive the sermon of its rhetorical impact, but instead they might employ a narrative description that includes describing metaphors.

> I remember this hot and sunny day when I stood by the Jordan River with a few other disciples of John the Baptist. Yes, you know me. My name is Andrew. We all listened as John addressed the crowd gathered. When suddenly, he saw a young rabbi called Jesus approaching and he said, 'Behold, the Lamb of God who takes away the sin of the world!'. Then, John testified that he saw the Spirit of God coming on this man and he is the Son of God. But, for some reason his words 'the Lamb of God who takes away the sin of the world' caught my attention and were still ringing in my ears. What does he mean by that? How can a person be a sacrificial lamb?
>
> As a Jew I knew the Law and made many sacrifices in my life. While looking at Jesus my thoughts went to these numerous occasions when I was haunted by my own guilt because I knew I did something that offended God. At those dreadful times I did what every pious Jew should do. I went to the temple bringing an animal – the best I had. The lamb was sometimes fighting for its life because neither people nor animals want to die. But there are times when someone has to. See, if the consequence of our sins is death, someone has to die. This is reason why I was bringing those animals. I did not want it

> to be me. So, I brought my lamb to the priest who slaughtered it and spilled its blood on the altar. I could walk away free and forgiven. Till the next time. There was always the next time. But we learned in a painful way that every sin has its price.
>
> On that day, I was looking at this new rabbi – Jesus and I wondered how could he be the Lamb of God. God did not allow human sacrifices. So, how could this Jew pay for my sins? I understood it three years later. At that time, I was one of Jesus' disciples. He was talking something about giving his life for the sins of the world and about going to Jerusalem to die. And he went. We saw him captured. Then, he was flogged and nailed to the cross. It did not look like the sacrifices at the temple. It was more like an execution of a criminal.
>
> It took as some time until we understood that John the Baptist was right. Jesus was the Lamb of God and died for our sins. He did for us, what our lambs could never do, he willingly gave his life to remove all our sins forever. We were free and forgiven.[607]

Preaching metaphors such as Christ is the Lamb of God is challenging because they are culturally remote, might be difficult to understand for a contemporary audience, and might be considered by some as offensive. There are numerous strategies that could be employed in such cases, but the simplest is describing metaphor by helping the listeners to see the domains and mappings without talking about domains and mappings. Its purpose is not to iron out rough edges of a given metaphor and make it more acceptable, but it aims at making it more understandable in its own context.

[607] The sermonic sample created for this thesis.

5.2.1.3 Extending

One of the ways of extending a conventional conceptual metaphor to create a novel metaphorical expression is by adding a new unconventional element to the source domain.[608] Any given conventional metaphor does not map everything from the source domain to the target domain, thus to extend a metaphor means to identify new mappings.[609] For instance, in Psalm 23 there is an extension of a conventional metaphor LIFE IS A JOURNEY. This metaphor is extended in several ways by adding new elements to enrich our understanding of walking through life. While reading this Psalm readers discover that there is a guide in this journey. Novelty in conceptualizing this journey is also based on introducing in the source domain an element of various locations people visit. The travellers go through the green pastures, dark valleys, and end in the house of the Lord.

Another example of extending metaphors can be found in 1 Corinthians 12 where the apostle Paul talks about the church as the body of Christ. This novel metaphorical expression is based on a conventional metaphor ORGANIZATIONS ARE LIVING ORGANISMS. Typical understanding of this metaphor assumes the idea that organizations grow like living organisms, they might be healthy or not, and they might be alive or dead. Paul extends this metaphor by providing his readers with an imaginary conversation between different parts of the body, which using their own criteria try to exclude each other from the body. Paul also states that we treat different parts of the body differently and we give more attention to some parts whereas others do not require it as much, but all the parts are needed and essential. All these elements are considered as additions, since they are not conventionally used in describing organizations and in the case of Paul's letter they are used to convey the new theological meaning, namely that the church is the body of Christ.

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[608] Kövecses, *Metaphor*, p. 53.

[609] Lakoff and Turner, *More than Cool Reason*, p. 67. Here Lakoff and Turner show how in *Hamlet* Shakespeare extends conventional metaphor death is sleep by adding a new element to the source domain, namely a possibility of dreaming.

Interestingly, preachers can use a similar approach while preaching biblical metaphors. Paul's main idea behind the image of the church being the body of Christ is to show its subordination to Christ and its unity in diversity of gifts. Consequently, the preacher can extend this image by saying:

> Paul pictures the church as a healthy and unified body of Christ, but while growing up I saw many churches – the local bodies of Christ that were bruised or even crippled by conflicts, gossips, divisions, and ruptures in relationships. The problem with such a body is that it cannot do much and go anywhere.

In this case preachers knowing how the human body functions and that it can be bruised or be unhealthy, add this new element to a biblical metaphor of the church being the body the of Christ by describing it as a bruised or crippled body. Moreover, knowing that healthy bodies are active, we can add another element of a church not being able to do anything or go anywhere because it is consumed with arguing about using different gifts instead of using them in unity.

Philip Yancey offers another example of extending this particular metaphor by comparing a church to a disabled woman's body. He tells a story of Carolyn Martin who was born with cerebral palsy. Yancey says that 'it is the peculiar tragedy of her condition that its outward signs drooling, floppy arm movements, inarticulate speech, a bobbing head cause people who meet her to wonder if she is retarded'.[610] Because of this common perception she spent fifteen years in an institution for mentally challenged. Yet, she managed to prove herself as being intelligent and capable of learning. She began her education, and finally went to a Bible college. However, even there people perceived Carolyn as 'the disabled person' and many would feel uncomfortable around her.

One day Carolyn was asked to speak during a student chapel. She typed her speech and her friend Josee read it for her since she was not able to speak clearly.

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[610] Philip Yancey, *Disappointment With God* (Grand Rapids: Zondervan, 1988), p. 227.

> On the day of the chapel service, Carolyn sat slumped in her wheelchair on the left side of the platform. At times her arms jerked uncontrollably, her head lolled to one side so that it almost touched her shoulder, and a stream of saliva sometimes ran down her blouse. Beside her stood Josee, who read the mature and graceful prose Carolyn had composed, centred around this Bible text: 'But we have this treasure in jars of clay to show that this all-surpassing power is from God but not from us.'
>
> For the first time, some students saw Carolyn as a complete human being, like themselves. Before then her mind, a very good mind, had always been inhibited by a 'disobedient' body, and difficulties with speech had masked her intelligence.[611]

Philip Yancey while reflecting on Carolyn's story concludes by saying, 'The New Testament image of Christ as head of the body took on a new meaning as I gained a sense of both the humiliation that Christ undergoes in his role as head, and also the exaltation that he allows us, the members of his body'.[612] He also points out that even though the Church has the perfect head that is Christ, it often acts and behaves in ways that show little subordination to the head. It is like in Paul's description of the church where different parts can tell the others that they are not needed.

In this case the novelty of extending metaphor is based on introducing a new element in the source domain namely a brilliant mind in a paralyzed body that is the foundation for the contrast between the perfect head of the church that is Christ and an unperfected body that is his church that can even argue about the gifts that were given to it by Christ to make it grow.

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[611] Yancey, *Disappointment*, pp. 227-228.
[612] Yancey, *Disappointment*, p. 228.

While extending metaphors it is essential to be aware of limits of reasonable extensions that remain faithful to the text and do not draw attention to themselves due to their artificial creativity. Thus, when preaching the Pauline text on the church as the body of Christ, it might be wise to recognize its main focus namely diversity and unity of different parts of the body of Christ, which can be expressed as the main idea of a sermon. In this process of defining this idea an analysis of mappings will be helpful to see which elements of the source domain of the church as the body metaphor are highlighted and which are hidden. Understanding that metaphors function in the context of a wider discourse allows establishing limits in their interpretation and communication. Consequently, preachers will not be able to talk about the church as a body that gets old, sweats, smells, needs to be dressed nicely, dances or rock climbs as these extensions are not faithful to the context of the given metaphor and may sound forced or artificial. Context and metaphorical mappings limit the range of extensions, which should be in accord with the main idea of the text and its aim. Thus, the text itself and its main idea control the scope of extensions.

Another challenge in extending metaphors is an issue of sensitivity to the audience since some extensions may be perceived as offensive or hurting especially when they relate to disabilities. The preachers' task is to preach in such a way that people struggling with illness or disability do not feel excluded, offended, stigmatized, inferior or put on the spot. When preaching a sermon on blindness I was aware of the fact that one of our church members was sightless, but with his permission I used his example to show that even though he was visionless, there was a time when he saw what was the most important – Christ as his Saviour. Even though he still cannot see, actually he sees more than many people he passes on the streets every day. Philip Yancey's example also shows how to talk about disabilities and use a story of a disabled person in a sensitive and respectful way.[613]

[613] More insights on the subject can be found in Kathy Black's book where she presents a biblical and theological perspective on the issue of suffering. In her work she offers helpful reflections regarding ways of preaching the key healing accounts from the Gospels in such a way that the preacher takes into consideration needs and a perspective of those who suffer from various

5.2.1.4 Elaborating

Kövecses defines elaboration as being **'**different from extension, in that it elaborates on an existing element of the source in an unusual way'.[614] Lakoff and Turner define this process as elaborating of schemas 'by filling in slots in unusual ways rather than by extending the metaphor to map additional slots'.[615] They show an example of elaborating a conventional metaphor death is departure, quoting Horace who talks about death as 'eternal exile of the raft'.[616] Therefore, he elaborates on the existing element of the source by providing the vehicle for the departure.

In Psalm 23, which utilizes a conventional metaphor LIFE IS A JOURNEY, there is a novel element added as an extension, namely when the author identifies at least in the first part of the text the travellers as sheep. Preachers can further elaborate images employed in a text by making them even more specific. While preaching Psalm 23 and reflecting on brevity of life and the fact that this journey passes much quicker than we expect, the preacher may say:

> When I was young, I thought that there is a long way ahead of me and it is going to be a really slow walk through green pastures and dark valleys to the house of the Lord. I believed that I had plenty of time. However, now when I am near the end, I feel that it has not been a long walk, but rather a fast train ride. It was much quicker than I expected. My memory is full of images – short glimpses through the window. Yes, I saw the green pastures and dark valleys. There were some stops on the way, but I have an impression that I did not stay long in any of these places. What I thought was supposed to be a long time of bliss or an exhausting period of turmoil turned out to be just a short stop on the way - just another

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disabilities. See Kathy Black, *A Healing Homiletic: Preaching and Disability* (Nashville: Abingdon, 1996).

[614] Kövecses, *Metaphor*, p. 53.

[615] Lakoff and Turner, *More than Cool Reason*, p. 67.

[616] Lakoff and Turner, *More than Cool Reason*, p. 67.

> station. Now, I am heading to my final station believing that it is not really going to be the final one, but only the changing station on the way home.

In this sermon, the preacher utilizes a conventional metaphor employed by the psalmist LIFE IS A JOURNEY and elaborates existing mappings of moving in time and space by adding a vehicle used in this journey, which in this case is a train. I filled existing slots in a new unconventional way. Another way of elaborating this conventional metaphor of life as a journey is picturing different places visited on the way as train stations and memories as glimpses through the windows on the way.

While preaching my mom's funeral sermon, I quoted Psalm 23. Considering the fact that for my mom home was always important, but she was not always able to enjoy a real home, her life could be summarized as a journey home. The Psalm 23 depicts this journey as walking through green pastures by still waters and passing trough dark valleys including the valley of death. However, it does not end in the valley, but it leads to the house of the Lord.

In my sermon, I utilized a metaphor LIFE IS A JOURNEY, which assumes that journeys have their destinations and in the Psalm 23 the house of the Lord is the final destination. However, while understanding that in the Old Testament the temple was a physical sign of God's presence and knowing that when we die we are going to be with the Lord, I elaborated on this well known text saying that death is moving to our eternal home. Even though we are the temples of the Holy Spirit and experience his presence daily, there is a time when we move to his presence. We go home. Thus, the novelty in conceptualizing life as a journey lies in the fact that this is a journey home – to a place where we can experience God's presence as never before.

Interestingly, in the New Testament Jesus himself elaborates on the idea of the house of the Lord by saying to his disciples that he leaves to prepare a place for them since in his father's house there are many rooms (John 14:2). Thus, Jesus himself makes this image more precise by enriching it with the idea of rooms. While reading the Gospels preachers may discover that Jesus often

employs elaboration, for instance, when he talks about being a true vine, his father being the vinedresser, and his followers the branches. Jesus elaborates here on the Old Testament image of the vine as referring to Israel as seen in Isaiah 5:1-7 or Jeremiah 2:21. By doing so, he claims that he is the true Israel and the only way of being a part of the vine is abiding in him. His elaboration includes elements such as the new identity of the vine, the vinedresser, branches, and fruits. He also extends this metaphor by adding new elements such as abiding in the vine, pruning the vine, and burning dry branches.

Again, a word of caution is needed, since when elaborating metaphors it is possible to fill existing mappings in ways not supported by the text or sounding bizarre to the listeners. In other cases elaborating may borderline with allegorizing the text especially when the preachers are tempted to elaborate on their own elaborations pushing them to extremes. When preaching Psalm 23 and elaborating on a conventional metaphor LIFE IS A JOURNEY, preachers may want to compare life to a train ride, as was done in the example above. However, they also may feel tempted to elaborate on their own elaboration and fill all the blank slots of this new image saying that on that ride God is our engine-driver, the train is the community of the people of God, God's grace is a ticket, and so on. Thus, while choosing ways of elaborating metaphors, the preachers need to make sure that they elaborate on images of the text not on their own and the images they create do not violate the message of the text. The purpose of elaboration is to awake listeners' imagination to help them see the connections between the text and their lives, and also to experience the force of biblical images, but not to replace biblical images with contemporary ones. This challenge is difficult partially because this task of elaborating metaphors is based on preachers' individual sensitivity. There is always a danger that the preacher while attempting to elaborate on a biblical metaphor may turn an evocative image into something banal.

5.2.1.5 Amplifying

While reflecting on extending and elaborating metaphors, I decided to create another strategy of reworking conventional metaphors, namely amplifying them. If extending was based on adding new mappings and elaborating on filling in existing mappings in new ways, amplifying aims at detailing and amplifying existing mappings.

For instance, in Ephesians 1:5 Paul writes that God 'predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will' and pictures our relationship with God as his adopted children. After identifying correspondences between adoption and entering into a relationship with God, preachers can amplify existing mappings by providing their more detailed description.

> Having no parents in many cases means that you are alone. There is nobody who would care for you and protect you. To put it in a simple and crude way – nobody wants you and you just do not belong anywhere. You even may wonder what the point is in having a family name when there is no family. The name is just a reminder of happier past and a harbinger of uncertain future.
>
> But then, one day somebody shows up and you discover that there is somebody who wants you, wants to give you a new name, a new family, and new future. You are not alone any more. You have a place to go because you are wanted. You are loved.

In this case amplifying aims at helping the listeners to see and feel the emotional force of the idea of adoption by contrasting it with being an orphan. Preachers take a single concept and by the means of a description show how it functions in a real life.

The aim of amplifying is not creating a new metaphorical expression, as is the case with extending and elaborating, but rather helping listeners to feel the

weight of an original metaphor by showing how it describes real life situations. Since amplifying is about finding connections between a metaphor and life, it is a very helpful approach to developing a sermon application. However, preachers while utilizing this approach will find tension between the need of recreating realities of a text and the need of creating images connecting with their listeners' experience. For instance, a process of adoption in the ancient times looked different than nowadays. Thus, while amplifying this image in minds of listeners it might be wise to keep it general enough that we do not force contemporary ideas on the ancient text. However, there is also another option that allows keeping both an explanation of ancient realities and a contemporary extended narrative metaphor – paralleling.

5.2.1.6 Paralleling

Paralleling metaphor is another strategy introduced and developed by me. It is closely related to elaborating, however, it elaborates by means of employing a narrative description whose main image corresponds to the image created by a metaphorical expression. Thus, this strategy is based on paralleling a biblical image with a short narrative that conveys and amplifies the same image.

Stephen Wright seems to suggest a similar approach when he talks about parabolic paralleling in biblical interpretation. He says that the literal meaning of the word *a parable* is 'something thrown alongside'. Thus, he suggests that 'in a similar way, interpreters are called to 'throw' Scripture alongside historical occurrences in such a way as to provoke profound reflection and a sense of real, though provisional meaning'.[617] He points out that when Jesus told his parables he often did not feel obliged to show connections between them and life and in a similar way preachers can 'throw' stories alongside biblical texts without explaining explicitly connections between them.

[617] Wright, 'Inhabiting a Story', pp. 514-515.

Paralleling is a very useful approach to preaching difficult texts that seem to be very remote from our listeners' experience. For instance, Jesus defines being a disciple in terms of taking up one's cross and following him. This idea might sound foreign and strange for our listeners until they realize that nowadays in many parts of the world following Christ often means death. Hence, some recent reports about persecutions might be helpful in understanding consequences of this decision.[618] However, there are also some reports from the past that might help in grasping this idea of following Christ to death and daily dying to ourselves.

> In times of Protestant Reformation and growing persecution, there was a small seminary in Basel that trained future ministers. At those times being a preacher was risky and numbers of Christian martyrs among the pastors were skyrocketing. So, when students were graduating from the seminary and were receiving their diplomas, their professors told them, 'This is your death certificate', because they knew it was just a matter of time and their students would be dead. Living with a death certificate means that somebody is officially dead. It is true because following Christ has always meant both being ready for death and daily dying to ourselves.

In this case paralleling employs not only a narrative, but also an image since taking up one's cross is paralleled with an image of receiving a death certificate, which is much closer to our contemporary realm of experience.

The biggest difficulty with paralleling is the selection of the right story, which actually illustrates the same concepts as the particular biblical image. Preachers often choose stories that generally touch upon the same images as a biblical metaphor, however, after a closer examination it appears that the story actually goes in a different direction, stresses different concepts, and evokes different emotional responses. It happens when preachers parallel, for instance,

[618] See OpenDoors, <www.opendoorsuk.org> [Accessed 11th May, 2018]

metaphors conveying positive concepts and emotions with narratives that give negative examples as it might happen in teaching about the unity of a church by talking about how the citizens of one country united to attack another. In both cases we talk about unity and acting together, but the purposes of this unity and emotional responses evoked by these two images are utterly different.

5.2.1.7 Questioning

As Kövecses puts it, '[i]n the poetic device of questioning, poets can call into question the very appropriateness of our common everyday metaphors'.[619] As an example Kövecses quotes a few lines from a poem:

> Suns can set and return again,
> but when our brief light goes out,
> there's one perpetual night to be slept through.
>
> (Catullus 5)[620]

In the poem Catullus employs conventional metaphors A LIFETIME IS A DAY and DEATH IS NIGHT and shows their inadequacy and incoherence with our experience. In everyday life, after a night always comes another day, but when somebody dies 'there's one perpetual night to be slept through'.[621] According to the poet, there is not another day coming after this night.

One of the key metaphors used by the prophet Jeremiah to depict a relationship between God and his people is an image of marriage. Through Jeremiah God says to Judah, 'I remember concerning you the devotion of your youth, the love of your betrothals' (Jer. 2:2). However, due to idolatry of God's people this metaphor became inappropriate and the prophet replaces it with images of adultery and divorce. The people of Judah did not repent even after

[619] Kövecses, *Metaphor*, p. 54.
[620] Quoted in Kövecses, *Metaphor*, p. 54.
[621] Kövecses, *Metaphor*, p. 54.

they saw what happened to Israel going into the exile, so God says, 'And I saw that for all the adulteries of faithless Israel, I had sent her away and given her a writ of divorce, yet her treacherous sister Judah did not fear; but she went and was a harlot also' (Jer. 3:8). Judeans believed that they were in a special relationship with God as close as marriage, Jeremiah had to confront them and question their metaphors replacing them with different ones.

In preaching, preachers can follow a similar strategy and *question appropriateness of metaphors* as applied to given people or situations or showing their limits.

> We believe that the church is a family, but many people have completely different experiences of the church. If you asked them about their perception, they will tell you about the church as a very dysfunctional family. It turns out that even thought Christians claim to be the children of God, they sometimes behave like spoiled brats and this family at times resembles a battlefield with wounded being killed by their own companions. So who are we?

By questioning this specific metaphor preachers indicate that even though the church is the family of God, as Christians we often do not live out this calling and as a result the people who observe us from the outside have a completely different view of the church. In this case questioning is very confrontational since it is aimed at people who claim a certain kind of identity and use specific metaphors to describe themselves, but have not noticed that these metaphors are not accurate any more.

Questioning can also be more pastoral in nature in terms of *expressing listeners' doubts and questions* regarding God and as such it is an effective strategy of establishing a common ground with them. Many people have experienced silence of God in various dramatic life situations, thus preachers while understanding it, may address this issue by questioning a biblical metaphor of God as the shepherd. It might sound like this:

> If God is my shepherd leading me through life why do I feel lost most of the time and I do not know where to go? When I am at the crossroads, I have no idea where to turn and there is no voice in my ear whispering directions. I am desperate to hear my shepherd, but he seems to be silent and there are no green pastures and still waters in sight.

By questioning this biblical metaphor preachers have a chance to move toward developing a more balanced biblical theology of suffering and God's involvement in the world. The purpose of questioning is not negation of biblical metaphors, but rather showing that we all have problems with experiencing reality they describe. Jeffrey Arthurs provides another example of questioning biblical metaphors by quoting the commonly known proverb 'You reap what you sow' that is reflected, for instance, in Prov. 22:8 or in Gal. 6:7. Knowing these biblical images of sowing and reaping Arthurs asks provocatively, 'What to do when you plant a carrot, but get an onion?'.[622] By doing so, he points out there are situations that seem to contradict the assumption that the kind of results we get always match the kind of actions we do, but sometimes our good deeds are rewarded with evil or vice versa.

Questioning sometimes is a useful method of *recovering strangeness of a biblical text* and as such it might be an effective way of getting listeners' attention. It can be accomplished by testing if metaphors found in a text actually reflect our experience of reality and are applicable to our lives.

Walter Wangerin while reflecting on Psalm 23 writes:

> No, the Lord is *not* my shepherd. Neither am I a sheep. I am a man something over six feet when I stand up in socks (what sheep ever wore socks?), and my God is one whom I cannot directly describe at all' [emphasis original].[623]

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[622] Jeffrey D. Arthurs, *Preaching with Variety: How to Re-create the Dynamics of Biblical Genres* (Grand Rapids: Kregel, 2007), p. 141.
[623] Walter Wangerin Jr, *Whole Prayer* (Grand Rapids: Zondervan, 2001), p. 55.

Next, Wangerin deepens the conflict by describing his encounter with sheep that in so many respects seemed to be so different from him, but in one respect they were just like him – they needed guidance.[624]

Finally, questioning can take a form of *confronting culturally ingrained metaphors and images*. As was pointed out earlier some concepts, such as life, love, happiness, time, and others, are so complex that it is impossible to conceptualize them using just one metaphor. Consequently, different metaphors capture different facets of a given concept, but they also express various often conflicting worldviews as can be seen in diverse attitudes people have toward money. In these cases preachers can question some culturally ingrained metaphors people accept as expressions of their worldviews.

For instance, TIME IS MONEY is one of the most commonly used conventional metaphors. However, for some it becomes almost a life motto that fuels their actions and gives them a sense of direction. Here is an example that preachers can follow in order to recognize and question this metaphor.

> All of us in one way or another believe that TIME IS MONEY at least we talk about it in such a manner, as if we believed it. We talk about having time, spending time, saving time, giving more time, earning time, wasting time, living on borrowed time or running out of time. We use this kind of expressions because we believe that our time is actually precious and it is important how we use it. We know that how we spend our time sooner or later will result in the way we spend our whole lives.
>
> It would be great if we counted our days, hours, and minutes as meticulously as we count our money, but the problem is that some people instead of counting their days, hours, and minutes, spend their days, hours, and minutes counting their money. They actually

[624] Wangerin Jr., *Whole Prayer*, pp. 55-56.

> measure their time and lives with coins and bills because their life motto is time is money and life is about accumulating coins and bills.
>
> But one day when they have a lot of coins and bills, they discover that they wasted their time and their lives because they lost health, family, and friends. So, they start spending their money, to get back their health, families, and friends, because they realized that there is something more important than coins and bills.
>
> If you define your life in terms of time is money, when you run out of money, your life is deprived of substance and death is the final failure because you cannot accumulate any more and have to part with what you have. So if money is not a good way to define meaning of life and coins are not good means of measuring time, is there a better way to define our lives and measure our time?

At this point the preacher can move toward introducing an alternative vision of life by turning to biblical metaphors. In this case, questioning was a way of engaging with listeners' prototypes and metaphors and it cleared the ground for exhibition of new prototypes and metaphors.

However, when preachers begin questioning biblical and contemporary metaphors, they need to able to find the right and satisfactory answers. It is easy to question a metaphor of God as the good shepherd by giving numerous examples of pain and suffering in life, but it might be difficult to defend this metaphor at the end and convey it in such a way that the listeners understand it and experience its force. Conversely, while questioning contemporary metaphors in order to show their inadequacy, the preacher might not be able to prove that the biblical perspective is actually more adequate.

In order to accomplish this task well preachers need to study the text carefully enough to identify the biblical worldview and the biblical perspective first. Then, they can move to recognizing those cultural prototypes, metaphors, and images the text argues with. Effective questioning must be rooted in the

preachers' thorough understanding of the Bible and its perspective. Only then, their answers might have convincing and transformational effect.

Thus, while trying to convey biblical metaphors by reworking them in some new creative ways, it is essential to remember that all communication is based on exchanging of concepts and it applies to single metaphors that explain one concept in terms of another and to whole units of text that convey their main concept. Even though defining this concept is only a human attempt to put in our human words the message of the Bible, it is a helpful practice in communicating the biblical passages. Recognizing the main concept of the text controls the ways and the extent, in which preachers can rework biblical metaphors since they have to be consistent with the textual concept.

5.2.1.8 Combining

One of the features of poetic language that employs novel metaphorical expressions is the fact that it takes advantage of several different conceptualizations of the same idea at the same time. For instance, the concept of life can be pictured in terms of a day, a journey, precious possession, a play, a game, and in a number of other ways.[625] It is enough to look at the Book of Revelation chapter 4 and enumerate different metaphors and images used to convey the concept of God's royal splendour. Hence, while presenting complex concepts preachers may want to combine several different metaphors to express various aspects of these concepts.

Jesus while explaining the cost of discipleship says that it is about following him and carrying our crosses. It is both a journey under Jesus' guidance and denying ourselves. This rich variety of textual images invites similar richness of imagery in sermons.

In one of my sermons on Psalm 23, I decided to focus on the image of God as depicted by the psalmist. In order to convey this image to a

[625] Lakoff and Turner, *More than Cool Reason*, p. 70.

contemporary audience, I employed two strategies of preaching metaphors, namely paralleling and combining. I identified three key images in the Psalm that portray God. First, it is a shepherd that leads to green pastures and provides with nourishment. Second, it is an image of somebody who leads through dangerous valleys and his staff gives comfort. It might be a continuation of a depiction of a shepherd with his shepherd's staff, but also it is possible to see here a picture of a guide who leads travellers and his travelling staff is a means of defence. Finally, there is an image of a meal at the house of the Lord and God is the one who invites the psalmist there. Hence, there are three images: the first focuses on provision and nourishment, the second on guidance and protection, and the last one on fellowship and feasting. Therefore, the image of God as presented in this text is a combination of all these concepts.

In order to present these concepts to a contemporary audience, I paralleled biblical images with modern ones. Thus, I said that God is the chef who knows our needs and tastes, God is the guide who leads us and protects us in the journey through life and beyond, and finally God is the host who invites us to fellowship and feast with him.[626]

To conclude this section on methodology of preaching of biblical metaphors, I want to stress that even though traditional homiletics has given some advice on this topics and preachers have often intuitively found ways of communicating biblical metaphors, Cognitive Linguistics offers a comprehensive theoretical foundation and a whole set of coherent strategies for reworking conventional metaphors. These strategies when understood in the context of cognitive approach and applied to the biblical texts, provide preachers with a consistent and rational method that may enhance their creativity and give more direction in this area of their sermon preparation. Being aware of the existence of these strategies, with more confidence they might be able to choose the most suitable ones for conveying a particular biblical metaphor or image.

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[626] Adam Szumorek, 'Owce w Skarpetkach - Psalm 23', in *Na Bezdrożach Starego Testamentu: Jak Wędrować, by do Domu Wrócić* (Wydawnictwo Szaron, 2017), pp. 248–261.

5.2.2 Creating metaphors and images to convey meaning of the text

In the previous section, I offered the methodology of reworking conventional metaphors that are behind biblical metaphorical expressions and delivering them in sermons. However, preachers not only can rework existing metaphors, but also create new ones as the means of conveying meaning of the text even if it is non-metaphorical.[627] Thus, the purpose of this section is to make a next step and show how metaphors can be created as means of presenting the meaning of the text.

This issue of developing images and metaphors to expose or sometimes illustrate the biblical text has been addressed in numerous publications. David Buttrick notices that traditional sermon illustrations have been used mostly as analogies or proofs giving support to the preacher's statements. However, in his opinion, this traditional approach does not do justice to the image capacity of bridging time and helping to cross the gap between the past and the present, the world of the Bible and the contemporary one.[628] He emphasizes that examples and illustrations can build models of consciousness in listeners' minds and says that 'much like metaphor, illustrations can bring together images from different realms of experience, and by their juxtaposition break out surprising new meanings'.[629] By stressing this he comes close to the understanding offered by Cognitive Linguistics, which talks about explaining one concept by another concept or experience. Buttrick also enumerates criteria for choosing suitable illustrations saying that:

> '1) There must be a clear analogy between an idea in sermon content and some aspect of the illustration; 2) There out to be a parallel between

[627] I use this term non-metaphorical with caution since, as was pointed out earlier our language is largely metaphorical and even prepositional expressions are metaphorical in nature. Hence, I use this notion of non-metaphorical texts meaning texts where do not appear these more developed metaphors and images that traditionally are classified as metaphorical.
[628] Buttrick, *Homiletic,* p. 127.
[629] Buttrick, *Homiletic,* p. 128.

the structure of content and the shape of an illustration; 3) The illustration should be 'appropriate to the content"'.[630]

It means that the imagery that is presented 'has much the same moral, aesthetic, or social value as the idea being presented'.[631] Buttrick insists that even though illustrations may not entirely reflect the structure of the idea, there should be 'an obvious point of similarity'.[632] Again, by stressing structural similarity between the sermon content and an illustration, he employs an approach similar to conceptual metaphor theory.

Wayne McDill while talking about a strategy of finding natural analogies also begins with defining the idea that needs to be conveyed in an image form. In his approach he gives the following steps: clearly state the sermon idea, generalize the concept using the subject/complement pattern, brainstorm natural analogies which can be found in the world around, and particularize the analogy by making it as specific as possible.[633] Therefore, he begins with the idea and finds analogies that in specific ways reflect it.

Kenton Anderson while presenting his approach for developing visionary sermons compares them to paintings and points out painters have to take two steps to create a picture, which are selecting the subject since 'every painting needs to have a 'big idea'', and composing the scene since a picture is a structured vision.[634] Then he translates these steps into a preaching method that includes determining the vision and articulating the vision, which means that preachers have to decide what to show through their images and how to show it. He emphasizes the fact that in a sermon an image and a story can overlap and a preacher's task is to create a narrative vision in people's minds.[635]

Finally, Daniel Sheard, building on his own missionary experiences of using imagery in preaching to illiterates in French speaking settings, develops an

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[630] Buttrick, *Homiletic,* pp. 133-134.
[631] Buttrick, *Homiletic,* pp. 133-134
[632] Buttrick, *Homiletic,* p. 134.
[633] Wayne McDill, *The 12 Essential Skills for Great Preaching* (Nashville: Broadman and Holman, 1994), pp. 208-214.
[634] Anderson, *Choosing to Preach*, pp. 214-219.
[635] Anderson, *Choosing to Preach*, pp. 222-227

idea of parabolic engagement and demonstrates how to convey biblical images in a three-step approach that includes: '1) *analysis* or the defining subjects; 2) *analogy* using figured correspondence; 3) *extension* by employing contextual realities to expand material and control delivery method' [emphasis original].[636] Sheard's method seems to be the closest to Buttrick's, since he stresses both defining subjects and finding correspondences. He is also concerned with ways of expanding images in a controlled way by seeing them in their context. Interestingly, Cognitive Linguistics can provide tools to conduct this task in a more systematic way both on a theoretical and practical level.

While analysing these approaches, it is also possible to identify some common features that appear in all of them such as defining the idea that needs to be conveyed and most of them suggest establishing some kind of analogy between the image and the textual idea. It appears that even though the notion of finding concepts in biblical texts is widely criticized especially when applied to metaphorical texts, as was shown earlier, numerous homileticians perceive some form of defining of the textual idea as necessary for interpretation and communication of the text.

The issue of employing Cognitive Linguistics to create metaphors to convey meaning of the text has not been addressed by cognitive linguists nor homileticians so far, but it is possible to distinguish some key principles that organize that process. Some of these principles to some degree overlap with approaches proposed above, but their uniqueness is that they are utilized within a framework of Cognitive Linguistic theory, which makes the whole process more structured and coherent.

Consequently, my strategy for creating new metaphors to convey the textual meaning includes the following: identifying the key concepts, creating unifying metaphors, analysing possible correspondences, employing personification, and developing extended narrative images.

[636] Sheard, 'Preaching', p. 132. For full description of his approach see pp. 132-184.

5.2.2.1 Identifying the key concepts

The first step in creating new metaphors to communicate the textual meaning is identifying the key textual concepts. If communication is based on conveying and exchanging concepts and the main idea behind the biblical revelation is that God wanted to communicate with humans, so a sermon preparation should include an attempt to recognize concepts or ideas in the biblical text. This process includes both identifying the biblical concept of the whole textual unit and subordinate concepts appearing in this unit including concepts behind individual metaphors and images. As was pointed out in an earlier section on reworking and communicating biblical metaphors, understanding the textual idea sets limits to ways preachers can rework conventional metaphors. It is necessary since metaphors appear in a context, which is significant for their interpretation.

The notion of detecting textual ideas plays an even greater role in creating metaphors that express meaning of texts that might be non-metaphorical. When preachers use metaphors or create new metaphors and images they have to be specific about what ideas they actually illustrate and communicate by them. Images and metaphors have to be conceptually and emotionally coherent with concepts and emotions embodied in the biblical text in such a way that they express both its meaning and mood.

To some critics the notion of identifying textual concepts may appear as an attempt to reduce all metaphors to concepts while ignoring emotive dimensions of the text. However, the idea of evoking textual mood and addressing listeners' emotions actually has its roots in Cognitive Linguistics that does not talk about concepts in isolation, but most of them are conceptualized on the basis of our experience or embodiment. Conceptual metaphors not only convey concepts related to emotions, but they are born out of emotions and evoke emotions. As was pointed out earlier conceptual metaphors frequently come into existence when abstract concepts are explained in terms of tangible experiences, which are often embodied. Thus, while talking about anger we use an image of a pressurized container. We talk about being filled with anger, not

being able to contain our feelings, about exploding, and steam coming out of somebody's ears. We understand these expressions because we have experienced these emotions and these statements not only describe our emotions, but as we hear them they evoke emotions.

Researchers have shown that comprehension of a particular phrase describing an action activates the parts of our brains that are responsible for performing this action. For instance, when people hear a sentence about picking up a pen, functional magnetic resonance imaging studies show that not only the parts of the brain responsible for linguistic understanding of this phrase are activated, but additionally those responsible for motor processes of picking up the pen.[637] Thus, images and metaphors people hear are highly evocative and affect their emotions and even their bodies.

Furthermore, when preachers look at metaphors from even a wider perspective of God's revelation, they discover that since God created people in their wholeness in his image and his salvation addresses the whole of human being, therefore preaching should also be holistic and take into consideration human emotions as well. Thus, I would argue that utilizing images and conceptual metaphors in preaching does not only serve the purpose of expressing concepts, but also evoking emotions of the text and addressing emotions of the listeners.

For instance, when preaching a sermon on Jesus' genealogy as found in Matt.1:1-17, preachers should notice that in the context of the whole Gospel of Matthew which presents Jesus as the true king of Israel, this passage shows that he is the legitimate descendant of Abraham and David. It contains a list of his ancestors to show his royal rights. In this passage apart from male ancestors we also find four female characters: Tamar, Rahab, Ruth, and Bathsheba – all of them having complicated life stories. Their inclusion in Jesus' genealogy might be seen as unexpected, but also shows that Christ while coming to this earth truly entered the complicated human history to redeem it.[638]

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[637] Sanders, *Theology in the Flesh*, (location 258).

[638] More on women in Jesus' genealogy see in Elizabeth Anne Clements, *Mothers on the Margin? The significance of the women in Matthew's genealogy* (Eugene: Wipf & Stock, 2014).

Thus, while preaching this text, we should identify the key concepts such as Jesus being the descendant of Abraham and David, his royal rights, his ancestors and their complicated life stories. In a sermon preachers may resort to traditional explanation of concepts or may use images that also evoke emotions. One of these images that can be employed is an image of a strange family of Jesus, which in some respects is just like our families. In our families there might be great ancestors that we are proud of, but there are also strange uncles who did not do well in their lives. To make a sermon more evocative, concrete and emotionally closer to the listeners' experience, it might be prudent to take in to consideration the notion of embodiment and make concepts as tangible as possible.

Thus, in the sermon the preachers instead of discussing the list of names can take the listeners for a walk around the imaginary graveyard of Jesus' family stopping by various tombstones. On those tombstones there are names written and behind each name there is a story to tell. Some of these stories are inspiring, but others are frightening. There are also some tombs and stories of unexpected people who did not seem to fit in Jesus' family like these few women mentioned by Matthew.

By employing this strategy, the preacher communicates faithfully the idea of the text which focuses on the fact of royal ancestry of Jesus, is sensitive to its form that is a list of names, and evokes emotions as the listeners imagine and experience the feelings of walking across the cemetery and listening to stories about those who passed away. For instance, Fred Craddock used to warn his students, 'When you're preaching from the biblical text, avoid the lists. They're deadly', yet in his sermon based on Romans 16 'When the Roll is Called Down Here', he gives another example of using images to preach a greetings section at the end of his letter.[639] This approach to preaching creates concrete images in listeners' minds that evoke emotions and encourages mental participation through the use of imagination.

[639] Fred Craddock, 'When the Roll Is Called Down Here' <www.cep.calvinseminary.edu/audio-sermons/when-the-roll-is-called-down-here-a-sermon-from-romans-16-by-fred-craddock/> [Accessed 26 September 2017].

Another example comes from my sermon titled 'On the Margin of Relationships' ('Na Marginesie Relacji') that is based on the Epistle to Philemon.[640] The whole epistle focuses on the idea of the need for Philemon to accept back his runaway slave Onesimus who not only was a fugitive, but also might have caused some loss to Philemon's family. Thus, while applying this text to our contemporary listeners the preachers can address the problem of accepting and forgiving those who wronged us even though it might be costly. This idea will control the selection and use of metaphors and images.

Thus, the main image I use for this sermon is an image of being on the margin of relationships. If conceptual metaphor is based on idea of explaining one concept in terms of another, I explain the concepts of accepting the wrongdoer back by an image of moving from the margin to the centre of our relational maps. While preaching this sermon I usually have a big white sheet of paper prepared and explain that when we come to this world we are like this clean white sheet of paper. We do not bring any relationships with us, but discover the key people in our lives.

While explaining it, I write on the paper - first, our parents, some of our have siblings and we can add names of our brothers and sisters, then friends, later our spouses and children. When we look at this paper, we discover a map of our relationships. Some of the names are closer to the centre, because they are important. Some are a bit further because these people are not as close as the others. Unfortunately, there are also names that for some reason appear very far from the centre maybe even on the margin of our lives. Some of those people might have been close to us in the past, but then something happened, and now they are on the periphery.

Philemon also had his map of relationships that included Apphia who was probably his wife, Archippus – most likely his son, then Paul who might have led him to Christ, and finally the most important name – Jesus Christ. But there was one name of a man who lived with him under his roof as his slave, but even

[640] Adam Szumorek, 'Na Marginesie Relacji – List do Filemona' (unpublished sermon, Tomaszów Mazowiecki, 2013).

though he was a part of his household, he decided to run away and found himself on the margin.

Onesimus also had his map of relationships and after he ran away, he thought that the name of Philemon would disappear forever somewhere on the margin. However, as he was trying to enjoy his freedom, there were new names that appeared on his map – first it was the name of Paul and because of Paul another name appeared there – the name of Jesus Christ. This last name changed everything in his life.

Now, Paul writes to Philemon urging him to rewrite his map of relationships and allow Onesimus to come back from the margin closer to the centre. He says that Onesimus was separated for a while and now can be back, he was slave, but now has become a brother. Then, he concludes by saying 'if he has wronged you in any way or owes you anything, charge that to my account' because Paul knows that accepting somebody wronged us is usually costly (Philemon 15-19).

It is interesting that Paul in his letter several times makes references to Christ as the ultimate reason for Philemon showing mercy to Onesimus. God also has his map of relationships and as humans made in his image we had a very special place on this map, but we moved to be on the margin because we sinned against God. However, now we can go back because Christ was willing to pay for our sins. He said 'charge that to my account' and went to the cross.

This sermon because of its visual aspect allows the listeners to imagine people who happen to be on the margins of their lives and also shows that the movement in the opposite direction, however costly, is possible. It utilizes the strategy of creating images that convey the main idea of the text, namely accepting back those who wronged us despite the cost. Helping people to imagine their own maps of relationships and all the movements that have taken place there can be a very emotional experience, which allows them, at least partially, feeling tensions that are in the text.[642]

[642] Even though I have created images of a map of relationships and being marginalized, there are metaphors that appear in this text such as MORALITY IS ACCOUNTING that can be developed in preaching as well.

5.2.2.2 Creating unifying metaphors and images

Identifying key ideas and expressing them through images or metaphors can be done with regards to whole textual units or individual textual ideas, which should be labelled as subordinate ideas. When the preachers manage to find a metaphor that conveys the idea of the whole text, it becomes the dominant image or unifying image of a sermon. Both examples given above show how a single image can create coherence for the whole sermon, which is not only logical, but also conceptual, and emotional coherence.

In case of the sermon based on the Epistle to Philemon there is one image that is repeated five times uniting the sermon and at different stages serving different functions as can be seen in the table below.

Part of the sermon	**Image**	**Function**
Introduction	Listeners' maps of relationships and margins	Introducing the text, the main problem, and the textual image
The body	Philemon's map and margins	Exposition of the text
The body	Onesimus' map and margins	Exposition of the text
The body	God's map and margins	Theological analysis
Conclusion	Listeners' maps and margins	Application and conclusion

Diagram 9. Uniting images in the sermon based on the Epistle to Philemon

In the beginning the image of a map and margins helps the listeners to recognize the main problem that is presented in the sermon. Next, describing Philemon's and Onesimus' maps is a starting point for an exposition of the text and telling their stories. Then, a reference to God who also has his map of relationships enables the listeners to see their relationships and choices they make in a wider theological context of salvation. It also serves the purpose of

developing a prototype-based application, since Christ who was willing to pay with his life to forgive our sins becomes our prototype. Finally, at the end there is a return to the listeners' maps as they can reflect about people who are on the margins of their lives and about possible actions to be taken to bring them back closer to the middle. Therefore, this image of a sheet of paper with a map of relationships and people on the margins becomes the dominant image of the sermon and creates its conceptual and emotional coherence.

Another way of ensuring the sermon's coherence by finding uniting metaphors and images is analysing image schema appearing in the text. In chapter three I defined image schemas as the basic experiential structures that enable us to conceptualize ideas in terms of PATHS, LINKS, CONTAINERS, or basic orientations such as UP-DOWN, BACK-FORTH, BIG-SMALL, PERIPHERY-CENTER, CLOSE-FAR, PART-WHOLE, and others. In the Pauline Epistle to Philemon we can identify the image schema of CLOSE-FAR and it can become the dominant metaphor for the whole sermon.

In Phil. 2:1-11 Paul encourages believers to have the same attitude as was in Christ and then he describes Christ's humility as seen in the fact that being God he became a human. As a human he lowered himself to be a bond-servant, as a servant he was obedient to death and it was the most humiliating death by crucifixion. However, Paul states that 'God highly exalted Him, and bestowed on Him the name which is above every name' (v. 9). Thus, in this whole passage we can identify image schema UP-DOWN. This basic image schema can become the dominant image for the whole sermon since if you follow Christ the way up is always the way down. Many people are preoccupied with going up in their career, their social life, their income, their influence, but Christ shows the way leading the opposite direction and he becomes a servant. However, this way down actually leads up since God is the one who acknowledges those who serve.

Michael Quicke's sermon based on Philippians 2:5-11 and titled 'Going up? Going down?' is a good example of employing up and down orientations to structure the sermon and convey the meaning of the text. Quicke to make his sermon more visual and show the movement in the text uses a metaphor of an escalator and talks about 'the escalator of life', which goes up and down. Most

people when they get on this escalator of life are interested in going up. However, Christ shows that the movement in the opposite direction is necessary to build a new kind of relationships and community.[643] Even though Quicke does not talk about image schemas, he actually utilizes them intuitively by identifying basic textual orientations. Consequently, as will be shown in more detail later, image schemas because of their general and schematic nature are effective means to be used to give a general structure to a sermon making it more coherent.

5.2.2.3. Analysing correspondences

In the process of creating new metaphors and images to convey meaning of the text, preachers need to ensure that a particular metaphor conveys the textual idea well, but also has some legitimate points of correspondence with this idea and the text itself. As it was said before, conceptual metaphors are based on mappings or correspondences in structure between the source domain and the target domain, which means that as humans we tend to understand a structure of complex abstract concepts by perceiving them in terms of a structure of other concepts, often very experiential one as fighting, flying, or counting.

Thus, in case of the sermon based on the Epistle to Philemon there is a very abstract concept of accepting somebody back and restoring relationship, which is illustrated with an image of moving somebody from the margin of our lives to the centre. However, if this newly formed concept is to make any impact on the minds of listeners, they have to see clear correspondences between the concept of accepting somebody back and the concept of moving names from the margin.

While studying this text, it is possible to notice several contrasts that describe Philemon's relationship with Onesimus. Paul stresses that Onesimus

[643] Michael Quicke 'Going up? Going down?' in Peter K. Stevenson and Stephen I. Wright, *Preaching the Incarnation* (Louisville: Westminster John Knox, 2010), (location 2076-2151).

whose name means ‘useful’ actual was useless, but became useful again; he was distant and lost for a while, but now Philemon can have him back forever; he was a slave, now is a brother in Christ. All these statements describe a positive change in relationships.

One of the most common ways of describing relationships is by using a concept of closeness – the more intimate the relationship the shorter distance. Thus, when Paul talks about positive changes on Onesimus and positive results of restoring this relationship, he actually talks about shortening the distance between Philemon and Onesimus. Essentially, he tells Philemon that Onesimus was separated from him, but now he can get him back. Consequently, it is justifiable to convey this text using an image of moving names from the margin to the centre and making those far-away close again. However, this image becomes even more convincing and accurate when we identify correspondences between concepts.

A map of relationships		**The listeners’ relational experience**
People in the center	➔	People who are important in our lives
Physical closeness	➔	Relational closeness
People away from the center	➔	People who are not as close
Physical distance	➔	Relational distance
People on the margin	➔	People who hurt us – no close relationships
Moving from the margin to the center	➔	Restoring relational closeness
Effort to move names from the margins	➔	Effort to restore relationships
Restored physical closeness	➔	Restored relational closeness (useful, returned, brother, forever)

Diagram 10. Correspondences between a relational map and listeners’ relational experience

However, while analysing correspondences, as was said earlier, the preachers should make sure that they are legitimate and not forced on the text. It can be done when preachers are clear about concepts they want to convey through images. These concepts should come from the text itself as for instance the idea of distance and closeness in relationships. While defining correspondences between textual concepts and created metaphors, it is important to reflect textual characteristics of the given concept as closely as possible by noticing, for example, what the text actually says about distance and closeness in relationships and how changes in relationships occur. Moreover, preachers need to pay attention not only to elements that are highlighted in the image, but also those hidden.

This problem of paying attention to hiding and highlighting can be seen more clearly in an example given earlier about preaching Jesus' genealogy in terms of walking around cemetery of Jesus's ancestors. Not everything from the source domain gets mapped into the target domain and the key concept of the text enables preachers to determine which elements are highlighted and which are hidden. Hence, when the preachers bear in mind that the aim of this text is to show that Jesus as the true king is the descendant of Abraham and David, but as truly human belongs to a real human family with variety of imperfections, this will limit the extent they utilize the image of a cemetery. There is a lot that could be said about the idea of ancestry, genealogies, and cemeteries, graves, their shapes, burial rituals, ways of remembering the dead, but all these ideas, even though they belong to the source domain of walking around a cemetery are not highlighted by the text and should not be included in the sermon.

To sum up, since in understanding concepts we use structure of one concept to explain another, we should pay close attention to structural correspondences between the key concept of the text and the image that is to convey it.

5.2.2.4 Employing personification

Personification is another method of convening the meaning of the text in the image form. Lakoff and Turner define personification as 'metaphors through which we understand other things as people'.[644] Kövecses claims that personification 'permits us to use knowledge about ourselves to comprehend other aspects of the world, such as time, death, natural forces, inanimate objects, etc.'.[645] In his discussion on personification he agrees with Lakoff and Turner that in many cases personification is based on the generic-level metaphor EVENTS ARE ACTIONS since as humans we often conceptualize external events as actions performed by the world or some kind of an agent and these actions are beyond our control.[646] Hence, people talk about a new day coming, the death coming and taking somebody, or joy indwelling in somebody's house. In all these cases we see results and attribute them some kind of human-like agent to cause them.

In the Bible personification is often employed to talk about God since we cannot comprehend God directly and we can only attempt to do so by using our human terms. Hence, personification serves the purpose of shortening the distance between far removed concepts and makes difficult ideas more comprehensible. In my opinion, the effectiveness of personification is in the fact that it takes advantage of our embodiment. For us as humans, it is easier to interact and comprehend the physical, tactile, and tangible instead of abstract and elusive. For this reason ideas and concepts can be more accessible for us when they are embodied and conceptualized as persons. It might be the reason why the Bible often employs personification while talking about God who is incomprehensible for human beings. When we take into consideration the progressiveness of God's revelation, it appears that when God wanted to enter a new stage of a relationship with humans, he not only had to describe himself in

[644] Lakoff and Turner, *More than Cool Reason*, p. 72.
[645] Kövecses, Metaphor, p. 56.
[646] Kövecses, Metaphor, p. 56. See also Lakoff and Turner, *More than Cool Reason*, pp. 72-80.

human terms, but truly he became a man. Therefore, I define personification as an act of embodying ideas.

In my sermon on Ecclesiastes 11:8-12:14 I used a unifying image of three important encounters that in most cases are unavoidable in our lives: the encounter with aging, death, and God. In the introduction, in order to show that some meetings are beyond our control and cannot be planned, I used personification.

> An elderly couple sits at the table and just finishes their supper. They have lived together for fifty years, brought up their kids, laughed and argued, but now old and weak they just live through the last years of their lives. Tonight they are alone, because they did not invite anybody and were not expecting any guests. However, they do not have an idea that even though they thought they were alone, they have one unexpected visitor at their house – somebody they did not invite and did not wait for. It was death. She just sneaked in unnoticed and sat quietly somewhere in the corner waiting for her time. When the hands on the clock show the right hour, she will take this older man for a journey he will never return from, because today is the day of his meeting with death.[647]

Suddenly, in the minds of the listeners the death stops being an abstract concept, but it is embodied and it becomes a person whom they will have to meet one day. The abstract idea of dying some time in the future becomes a tangible meeting that they actually have in their calendars, even though in most cases, they did not put it there.

Another example of personification can be seen in preaching a text on the Lord's Supper in Corinth based on 1 Corinthians 11:17-34. In this text Paul expresses his sadness because of the way Corinthians partake in the Lord's Table

[647] Adam Szumorek, 'Trzy Kluczowe Spotkania – Księga Kaznodziei Salomona 11:8-12:14' (unpublished sermon, Tomaszów Mazowiecki, 2017).

where everyone brings their own meal and as a result one is drunk and the other hungry. Thus, the preacher might convey the meaning of this text using personification.

> If you were there at the church in Corinth and looked around at the faces at the Lord's Table you would recognize that among the members of the church there were sitting some unwelcomed guests: Greed, Selfishness, Indifference, Quarrelling, Gossip, and Self-interest. However, if you looked closer you would notice that some faces were missing. Love was not there. Neither was peace. Neither was unity. Neither was compassion. Neither was sharing nor mercy nor grace. They were all gone from that church, because there was no place for them at the Lord's Table.

Personification gives the preacher an opportunity to awaken the listeners' imagination and their emotions. John Bunyan's *Pilgrim's Progress* is a great classic example of employing personification in order to convey theological concepts. In Bunyan's tale such remote notions as piety, hypocrisy, mercy, prudence, discretion, and others become more tangible and accessible through embodying of ideas. Thus, creative utilization of personification in Christian teaching has its long pedigree. Nevertheless, the word of caution is in order since when overused, personification might become tiresome, boring, and actually may create the greater distance between the listeners and the text.

5.2.2.5 Developing an extended narrative image

The last approach, I want to suggest for using images to convey meaning of the text is developing an extended narrative image. In this process the main principles that should be applied are the following: identifying the key image or images of the text and analysing the correspondences.

This approach is especially helpful when applied to difficult texts or ones very remote from the listeners' experience. Moreover, it might be helpful in creating narrative tension or developing the conflict. For instance, when preaching on Ecclesiastes 3:1-22, at some point I had to explain verses 18-21 where Solomon says that 'the fate of the sons of men and the fate of beasts is the same' and continues 'as one dies so dies the other; indeed, they all have the same breath and there is no advantage for man over beast'. The idea behind this small textual unit is that people and animals are mortal. Solomon finds several correspondences while comparing the death of a human being and an animal – they die, their life ends, and they turn into dust. Thus, while taking into consideration the key idea of this text and correspondences, I have developed the following extended narrative image:

> I do not know what inspired Solomon to write these words. Maybe it was a walk across the City of David. He had some important decisions to make so he decided to walk around the neighbourhood. Eventually he came to the prominent place known as the Tomb of David. He liked coming there when he had some thinking to do and some choices to make, but now he forgot about his worries and began thinking about his father.
>
> In his youth David was a strong and courageous warrior whom whole nations feared. When he led his army, he led it to the victory. He was also attractive and women liked him. Even Solomon's own mother Bathsheba lost her head for him and betrayed her husband to be with David.
>
> But, when David got old, he was not as strong as he used to be. He had some problems with blood circulation and was getting cold at night. Solomon also remembered that night when servants came to his chamber and woke him up saying 'It is now! You need to hurry!'. He entered David's chamber and saw his father on his bed breathing

> heavily. His eyes were half-closed, hazy, kind of absent. Solomon took David's half cold hand and felt a gentle squeeze. He was watching his father breathing heavily when suddenly he just stopped – stopped forever. The king was dead.
>
> As he was standing by the Tomb of David and thinking about his father's death, he recalled his first encounter with death. You cannot forget things like that, especially when you are just a small kid. He remembered a little puppy that was wandering not far from his palace. Jewish boys did not play with dogs since they were considered to be unclean and dangerous. But this one caught his attention because it was small, funny, and playful. Solomon sometimes brought him something to eat and the dog was not afraid of him much. One day the boy noticed that the dog was sleeping under a bush. He came closer and noticed that he was not moving and actually was not breathing. The dog was dead.
>
> Suddenly in this hot and sunny day, as he was standing before his father's tomb, these two distant images merged. The great king died and the dog died. The king stopped breathing and the dog stopped breathing. The king's heart stopped the same way as the dog's heart. One turned into dust as the other. So what is the difference? Is it true that we live like animals and die like animals?[648]

Instead of only explaining the text pointing out similarities between human death and the death of an animal, I decided to paint a picture that presents those similarities and allow the listeners to feel the tension. A comparison between the death of the king and a dog in many respects sounds offensive, but in some sense it is very true. Thus, by juxtaposing these two

[648] Adam Szumorek, 'Carpe Diem - Korzystaj z Dnia - Ecclesiastes 3:1-22', in *Na Bezdrożach Starego Testamentu: Jak Wędrować, by Do Domu Wrócić* (Wydawnictwo Szaron, 2017), pp. 324–341, (328-330).

images I created the conflict that needed to find its resolution in later parts of the sermon.

5.2.3 Levels of schematicity in sermons

Cognitive Linguistics is not only helpful in reworking and communicating biblical metaphors and images, and creating new ones to express the meaning of the text, but also it is useful in developing the sermon structure. In chapter three, I explained Kövecses' idea of levels of schematicity in metaphors. Kövecses while arguing for a multilevel view of conceptual metaphor theory claims that image schemas, domains, frames, and blendings form four different levels of metaphor beginning from the most schematic to the most specific. While reflecting on Kövecses' approach, I found it applicable to preaching since the same levels of schematicity can be employed in the sermon. Effective preaching that utilizes metaphors and images does it on different levels and uses imagery that ranges from general to specific. Actually, the model suggested by Kövecses can be utilized in preaching in a variety of ways. I propose employing it on a macro level as a model for a sermon structure that shows the movement from the most general to the most specific and on micro level at various stages of the sermon development as means of conveying the meaning of smaller textual units.

While applying this approach on a macro level, I do not claim that this is the only way in which it can be used and I believe that some other applications are also possible. However, while discussing levels of schematicity in a sermon, I distinguish four stages of a sermon development, which are: *sketching, showing, engaging, and connecting*. On the macro level these four stages describe four stages of the sermon development. On the micro level they can be applied individually in different parts of the sermon to develop a single image. In the example given below I present an interplay between macro and micro levels and show how levels of schematicity can be used to develop the sermon structure and a single image.

The first step in a sermon structure development is *sketching* which aims at creating the general and schematic conceptual foundation for the whole sermon that may result in identifying the unifying image as described earlier. At this stage preachers focus the listeners' attention on the subject by using very general images based on image schemas. Considering the schematic nature of image schemas, they allow the listeners to grasp very general concepts that might convey the main themes of sermons or series such as 'Big or Small', 'Upside Down', 'Way Up', 'Next Step', or 'Come Back'. Even if these themes or dominant images are used in titles, they can still play a role of conceptually uniting elements like for instance the idea of being empty and being filled, moving, growing, or employing various contrasts and comparisons.

In the Fall 2017 in our church we had a sermon series based on the Book of Joshua and the series was titled *Forward* since the book's main theme is entering the Promised Land. Thus, employing this general image schema provided a conceptual framework and served as unifying image for the whole series, but it may also become a starting point in developing imagery in an individual message. Thus, even though the notion of 'forward' implies the idea of movement, it does not specify what kind of a movement we think of. Therefore, in my sermon, I had to move to the next level of specificity and apply different domains.

The next stage in a sermon development is *showing* and it aims at particularizing general image schemas and making them more precise by utilizing domains and metaphors. At this stage the preachers want the listeners to see a more detailed image. While preaching a sermon titled 'Remembering about What is Important' on Joshua 3-5 about Israelites crossing the Jordan River, I had to make this simple image schema of moving along the path more precise and developed into the domain of a journey using a metaphor LIFE IS A JOURNEY.[649] In Joshua chapters 3-5 it appears that the idea of remembrance is one of the key motifs uniting these chapters. First, the Ark of the Covenant showed the way,

[649] Adam Szumorek, 'Pamiętając o Tym co Ważne - Jozuego 3-5' (unpublished sermon, Tomaszów Mazowiecki, 2017).

and the Israelites were to remember about the way God led them and his presence among them. After crossing the Jordan they were told to build memorials made of twelve stones taken from the river to help them remember how God parted it to allow them to enter the Promised Land. Next, Israelites had to circumcise the new generation that they would remember about the covenant they are a part of. Finally, they celebrated the Passover to remember how God led them out of Egypt.

Hence, when combining the idea of a journey and remembrance, my sermon opening statement was, 'While going through life, at some point we discover that we often cannot go forward if we forget about what was behind. We cannot face the future, if we forget about our past'. Here, the very general and schematic image schema of moving along the path that found its expression in a series title *Forward* is developed into a metaphor LIFE IS A JOURNEY and takes the form of a very specific metaphorical expression that talks about the importance of remembering in our life journeys about our past in order to face our future. Consequently, making a transition from schematic image schemas to domains makes images more concrete and more evocative. At this stage general image schemas are developed into particular metaphors.

The next step in the sermon development that still takes place in the introduction is *engaging* that means making this general idea of the importance of remembering the past in our life journeys more specific and personal. At this stage preachers engage with frames of the listeners and the text, which means that they enter the world of the listeners and they invite them to enter the world of the biblical text. The preachers' aim at this stage is to show understanding of the listeners and help them to understand the text. Thus, there is a need to move from image schemas and domains to the next level, namely to frames beginning with the frame of the listeners. If ideas presented in the sermons are to be compelling for listeners, preachers should engage them and their experience.

Consequently, to make images more specific and more personal, I paralleled the concept of remembrance with a narrative image about a woman who attended her husband's funeral without knowing that it was her husband's

because she had Alzheimer's disease. She did not remember him any more. Hence, when we forget about the past, we may find it difficult to live in the present and face our future. This story coupled with other examples aims at showing the listeners that there are situations when good memory is essential to define our identity and direction in life.

After I opened the frame of the listeners and their lives, I had to move to another frame of the biblical text itself, which is another dimension of engaging, namely engaging the listeners with the textual reality. It can be accomplished through depicting the historical and cultural context and textual analysis. While performing this task preachers may also utilize the idea of schematicity in preaching on a micro level using image schemas, domains, frames, and blendings as means of conveying the meaning of smaller textual units. In the same way preachers develop imagery of the whole sermon by moving along the levels of schematicity beginning from schematic to specific, they also can develop a single textual or sermonic image.

Moreover, preachers may discover that different levels of schematicity might be used individually in conveying some textual elements. Hence, in same cases the preacher will use image schemas such as following the path shown by the Ark of the Covenant, before and after – the Ark going before the people and Israelites walking after, crossing through the obstacle, and entering the new land. In other cases they want to employ domains and metaphors since there are more specific images in the text such as the Ark as the sign of God's presence, the memorial stones, the circumcision, and the Passover meal. Preachers may also create their own metaphors and blendings that are very specific metaphorical actualizations such as God being our guide and companion on the journey.

Finally, while talking about the macro level of the sermon structure there is a stage of *connecting* when preachers using images blend the worlds of the text and the listeners showing how to apply biblical ideas in everyday situations. Using images preachers can show how remembering about God's presence impacts the way we go through different life experiences and how we respond to difficulties.

While explaining the meaning of the memorial stones, I wanted the sermon to become more personal, so I decided to employ paralleling and talk about my own stones and stone memorials like receiving my first adult Bible, accepting Christ, serving as volunteer at Christian camps, graduating from Seminary, and during years of ministry meeting friends that are God's gift for me. By utilizing paralleling, I blended the textual image of twelve stones with my own experience and hopefully helped the listeners to think about their own life experiences when they should place memorial stones. Here, from Cognitive Linguistics perspective domains of memorial stones and remembrance and frames of the listeners and the text find their expression in conceptual blendings such as our memorial stones or commemorating an event with placing a stone.

Another instance of blending the textual reality with the reality of the listeners and creating new conceptual blendings is a reference in the text to the circumcision and the Passover. After Israelites crossed the Jordan, they had to circumcise the new generation as the sign and the reminder of the covenant. Afterwards, they celebrated the Passover as the reminder of God's rescue. For the same reason as Christians we can never forget about our identity as God's covenant people and we want to partake in the Communion as the reminder that we are saved because of the death of Christ. Thus, eating the bread and drinking wine is the sign of remembering about who we are and what Christ did for us.

Accordingly, the idea of Kövecses' levels of metaphor is applicable to developing micro and macro sermon structure since it allows capturing the essential movement in the sermon from general to specific and it can be illustrated by the following table that shows different parts of the sermon, macro level sermon elements, levels of schematicity, their function, and levels of schematicity on a micro level.

Sermon part	Macro level	Levels of schematicity	Function	Levels of schematicity on micro level
Title	Sketching	Image schemas Domains	Generalizing Particularizing	Image schemas Domains
Introduction	Sketching Showing Engaging (the listeners' frame)	Image schemas Domains Frames	Generalizing Particularizing Understanding	Image schemas Domains Frames Blendings
Body	Engaging (the textual frame) Connecting	Frames Blendings	Understanding Applying	Image schemas Domains Frames Blendings
Conclusion	Connecting	Blendings	Applying	Image schemas Domains Frames Blendings

Diagram 11. Marco and micro level sermon structure.

However, at this point a question arises regarding correlation between this approach and more traditional notions of deductive and inductive preaching. Since deductive preaching assumes a movement in a sermon from a general sermon idea to particular exegetical insights and instances of life application, it might appear that the idea of levels of schematicity follows the same path of reasoning and will result in creating deductive messages only. Even worse it may be perceived as deductive preaching in a disguise of new cognitive terminology.

Contrariwise, the idea of applying the levels of schematicity in preaching might sound contradictory to the basic presuppositions of inductive preaching as developed by Fred Craddock. His approach is based on the movement in the opposite direction, namely from particular questions, problems, life stories and examples to the general conclusion at the end. By following this movement the preachers in their sermons retrace their own journey throughout the text to their conclusions and allow their listeners to do the same.[650] Thus, on a macro level of a sermon structure, Craddock argues moving from the particular to the

[650] Craddock, *As One Without*, p. 48.

general and on a micro level of individual stories, he encourages giving primary attention to 'the specific and particular rather than the general' since life 'is not experienced or known in general'.[651]

However, it is worth noticing that both deductive and inductive sermon models are concerned with different ways of presenting the sermon idea. In the deductive model it is given in the beginning and then it is explained, proved, and applied, whereas in an inductive sermon may appear at the end as a conclusion or may not be stated at all. The approach proposed in this thesis does not focus on ways of presenting the main idea of a sermon, but rather on developing sermon imagery. Thus, in my method I also stress the importance of identifying textual and sermonic ideas and it can be used effectively both in deductive and inductive messages. For instance, my sermon based on Joshua 3-5 was inductive and its main idea 'It is important that we remember about God, but it is more important that he remembers about us – so don't forget it' came at the very end.

I am convinced that the novelty of my approach is in the fact that it allows preachers to be more conscious in their movements on the levels of schematicity in sermons. It stresses that in order to develop a sermon structure on a macro level it is helpful to begin with schematic ideas that give the listeners basic mental structure and the sense of direction leading to more developed images. It does not mean that a sermon cannot begin with a particular story or end with reminding of image schemas, but the overall development of a sermon begins from the schematic and leads to the specific.

Considering the fact that I argue about following the movement from the general and schematic to the particular and specific, my approach might also appear as contradicting Craddock's notion that in individual stories that preachers use as sermon illustrations, they should pay attention to the particular over the general. However, I have argued the same while talking about focusing in our narrative descriptions on the subordinate level categories (a Volvo, a German Shepherd, an armchair) instead of the basic level categories (a car, a dog, a chair) since we experience reality on the subordinate level. Nevertheless,

[651] Craddock, *Preaching*, p. 163.

it does not exclude usefulness of employing in sermons some more schematic structures such as image schemas depicting basic orientations especially when they come from the text itself and they can serve the purpose of, for instance, unifying text images. Thus, applying the idea of levels of schematicity in preaching does not exclude employing at the same time existing traditional approaches, but rather it enriches their metaphoric and visual dimension and enables the preachers to help their listeners in developing their mental images in much more structured and strategic fashion.

5.3 CHAPTER SUMMARY

In this chapter I have shown how utilizing Cognitive Linguistics in preaching can actually impact ways the preachers understand their listeners, preparing the sermon, developing its imagery and structure. Thus, understanding the notion of prototypes as conceptual structures allows us to organize our knowledge of the world and also, as foundational elements of our ethical system, allows us to apply them to preaching as effective means of understanding the worldviews of our listeners. Besides, the notion of prototypes is effective in developing the new approach to application, namely a prototype-based application that helps shaping biblical values of the listeners by changing their prototypes and introducing the new ones. Therefore, the ultimate goal of preaching is transformation of the whole person of the listener who continues growing into the likeness of Christ.

In the second part of this chapter I have shown how Cognitive Linguistics can be applicable to preaching biblical images and metaphors by conveying their meaning and reworking them into more creative ones. Furthermore, I showed how to convey the meaning of the text by creating completely new metaphors and images. The novelty of this section was in applying Cognitive Linguistics' approach of reworking of conventional metaphors to homiletics and expanding it with my own new approaches. Moreover, I have introduced an enriched model

of conveying the meaning of the text with metaphors and images that also employs Cognitive Linguistics.

I concluded this chapter with an example of application of Kövecses' levels of schematicity idea to developing a sermon structure on macro level and sermon images on micro level. Again, this strategy is novel and it helps to use Kövecses' ides of a multilevel view of metaphor in preaching providing the preachers with a practical guide how to consciously develop images in the listeners' minds moving from the most schematic structures to the most specific ones. Awareness of this process impacts the preachers' methodology of both developing of the whole sermon structure and the individual images.

CONCLUSION

The purpose of this thesis was to demonstrate how Cognitive Linguistics as placed in a theological context can be productive in biblical preaching that employs metaphors and images, and seeks to convey the meaning and the mood of the biblical text by connecting with listeners' embodied minds, emotions, and imagination.

In my thesis I have shown that Cognitive Linguistics provides a unique perspective on human conceptualization, language, and communication. As a result it can be effectively utilized in biblical interpretation and biblical preaching. However, in order to apply it to Christian preaching, the preachers need to be aware both of its limitations and its strengths.

Cognitive Linguistics as a secular and pragmatic science excludes any possibility of looking at the reality from the all-knowing mind's perspective such as God since this kind of perspective is not available for human beings. In this respect Cognitive Linguistics confirms what Christian theology has been saying that people are not able to get to know God, to verify his existence, or even to perceive the reality from his perspective on the basis of their mental faculties.

However, Cognitive Linguistics is also limited because its scope of research is narrowed only to human language, minds, and perspective. It does not take into consideration the idea of God's revelation, which while still using human language and conceptual system enabled humans to get to know God, enter into relationship with him, and perceive their lives in the context of his redemptive plan. Therefore, when applied to biblical interpretation and Christian preaching, Cognitive Linguistics as a secular and pragmatic science has to be utilized in the context of Christian theology and especially God's revelation as seen in the creation, the inspiration of Scripture, and the Incarnation.

While perceived in this theological context, Cognitive Linguistics can make a great contribution to hermeneutics and homiletics because it helps to understand the mechanisms behind conceptualization of theological ideas. Cognitivists argue that as humans we do not have any special mental faculty and special language to talk about God, but we conceptualize God using the same

cognitive system that we employ to conceptualize any other ideas. They also claim that our language is mostly metaphorical, which means that as human beings we understand less accessible concepts in terms of those more accessible ones. Thus, when people talk about God they not only use their typical conceptual framework, but also they have to resort to employing metaphors and images. This notion of using the human conceptual system to communicate about God is not limited to human communication about God, but it extends to God's communication about himself. It can be seen in the fact that God revealed himself through creating humans in his image, through the Bible, and the act of the Incarnation. Each of these ways of revelation is an example of God communicating with humans while using human conceptual system that is based on metaphors and images – people created as the image of God, metaphors and images in the Bible, and Christ as the image of the Father.

Moreover, cognitivists, while explaining the dynamics of human perception, maintain that it is shaped by our experience that is largely grounded in the fact of our embodiment. The way we perceive the world depends on our senses and our bodies. The notion of embodiment helps to overcome traditional dichotomies between the mind and the body and the reason and emotions showing a much more holistic and unified view of human beings. It also allows us to appreciate more the fact of the Incarnation when God became a human in order to reveal himself using human terms. Moreover, the idea of embodiment plays an important role in analysing biblical metaphors and images and it has its serious implications for understanding ways our listeners conceptualise ideas and develop their values.

Considering the fact that Cognitive Linguistics integrates what we know about human perception, language, mind, and communication with other scientific disciplines showing that its principles are in agreement with findings in other areas of knowledge, it provides a very comprehensive theoretical approach to studying biblical metaphors and images. It changes our perception of metaphors and their meaning because it stresses that they are not only linguistic phenomena, but also cognitive ones and as such they belong to the realm of

concepts. Thus, the meaning is construed when one concept is understood in terms of another.

Consequently, Cognitive Linguistics when applied to biblical hermeneutics appears to be very productive because it makes the whole process of analysing biblical metaphors and images less intuitive, and more systematised by placing it within the broader theoretical framework. It provides a much more unified and balanced view on relationships between the implied author, the text, and the implied and contemporary readers guarding against stressing the importance of one over the others. It argues for a holistic understanding of all these three elements as parts of one process of communication when the encounter of the minds takes place. Thus, while discussing the application of Cognitive Linguistics to hermeneutics, I concluded my section devoted to hermeneutics with presenting a summary of a cognitive methodology of interpreting biblical metaphors and images.

Cognitive Linguistics can also be transformative when utilized in preaching since it gives the preachers deeper insights into ways people communicate and develop their ethical reasoning. It argues that our ethical decision-making is not based on rules, but on mental models called prototypes. This notion of prototypes is useful for the preachers in their attempts to understand their audience and it changes their approach to developing application that can be prototype-based. In this section, I have adopted and expanded Johnson's discussion on elements of ethical reasoning in order to show how understanding of an interrelationship between prototypes, frames, metaphors, and narratives can be employed to identify and change prototypes of the listeners.

Additionally, while discussing application of Cognitive Linguistics to homiletics, I proposed a number of strategies of communicating biblical metaphors in preaching. These strategies are based on adopted and appended cognitive methods of reworking conventional metaphors. I also developed a methodology of creating new metaphors and images in order to convey the meaning of biblical texts that might be even non-metaphorical. Finally, I

employed Kövecses' notion of levels of schematicity as a model for developing a sermon structure and individual sermon images.

However, while reflecting on usefulness of Cognitive Linguistics in preaching, I realized that there is a need to answer a question if Cognitive Linguistics is more valuable in preaching as an analytical or a creative tool. In other words, to what extent does it offer a preacher actual tools for use in sermon construction and is it possible to accomplish similar results using other more traditional approaches without employing Cognitive Linguistics?

Before I answer this question about usefulness of Cognitive Linguistics as an analytical or creative tool, I have to say that it is true that Cognitive Linguistics as a very descriptive science is based on analysis of cognitive processes taking place in the human mind and how they are expressed in language. Thus, in many instances it does not seem to tell us anything new, but confirms what we already intuitively do and in some cases know. It is the case because Cognitive Linguistics describes the mental processes that we are familiar with as their users since we utilize them on a daily basis in order to conceptualize the surrounding world and communicate with others. This is one of the greatest strengths of this approach since it gives us deeper insights into our own thinking. There is no question that it is possible to engage in cognitive processes and communicate without any knowledge of Cognitive Linguistics. For instance, people talk about a difficult lecture as being hard to swallow without knowing a metaphor IDEAS ARE FOOD. However, knowledge of Cognitive Linguistics enables us to communicate and use such metaphors with greater intentionality.

A vast body of literature devoted to Cognitive Linguistics has shown its usefulness as an analytical tool to study language. In my thesis I have demonstrated with numerous examples that this approach is helpful studying biblical texts as well. While writing my last chapter on homiletics I also realized that it is extremely helpful in analysing contemporary sermons from a linguistic perspective.[652] It gives us deeper understanding of how metaphors are used in

[652] Marcin Kuczok employs Cognitive Linguistics to analyse conceptual metaphors for Grace in sermons of John Newman. See Marcin Kuczok, '"Amazing Grace That Saved a Wretch Like Me".

the sermon, how they were developed, and how the preachers express their ideas employing prototypes, image schema, conceptual blendings, and other elements of cognitive theory.

However, while believing that Cognitive Linguistics is a helpful tool for sermon analysis, I am also convinced that it is an effective creative tool that enhances our intuition and other more intuitive approaches. Being aware how human thinking and perception take place allows shaping our sermons in ways that make communication clearer and more natural. Understanding image schema, theory of conceptual metaphors, ways of reworking the existing metaphors and creating new ones gives us specific homiletical tools. Nevertheless, the greatest value of Cognitive Linguistics as a creative tool is the fact that it changes our perspective on human conceptualization and heightens our awareness of the whole process of conceptualization and communication.

Thus, in this thesis I have demonstrated how Cognitive Linguistics can be fruitful when employed in biblical interpretation and demonstrated how it can shape Christian preaching. The main advantage of this study is that it combines findings of Cognitive Linguistics and especially conceptual metaphor theory with a wider theological reflection, a hermeneutical context, and a homiletical rigor. Not only does it show how Cognitive Linguistics confirms and agrees with numerous assumptions of Christian theology, hermeneutics, and homiletics, but also how it can be utilized to enhance our understanding of theology and enrich our hermeneutical and homiletical methodology. Hence, hermeneutics and homiletics without Cognitive Linguistics are deprived of useful tools for interpretation, understanding the listeners, and communication in ways that can address the whole of a human person speaking to listeners' embodied minds, emotions, and imagination.

As I said before, this thesis opens possibilities for future research. Even though there is a growing body of literature on employing Cognitive Linguistics in biblical interpretation, there is a need to explore this area more by conducting

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Conceptual Metaphors for *Grace* in Christian Discourse (On the Basis of John Newman's Sermons)', *Acta Neophilologica*, 2017, 257–67.

further research on category operations, on schemas, domains, frames, and blends in biblical texts. One of the essential issues extending beyond the scope of this research is a question of role and authority of extra biblical sources regarding cultural and historical context in preachers' attempts to understand the conceptual framework of the original audience.

As far as preaching is concerned, it is essential to continue a study on the application of prototypes to preaching. In my thesis I have argued that identifying prototypes plays a vital role in understanding our listeners. However, it is crucial to define more ways preachers can accomplish this task. The same applies to the notion of a prototype-based application. I have just opened a door for future studies of this concept that can become a topic for a whole new research effort.

Nevertheless, I am convinced that I have shown how Cognitive Linguistics placed in a wider theological framework can be employed in preaching that uses metaphors and images to convey the meaning of biblical texts.

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